

Religious Education

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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION
Twenty-Second Annual Meeting
RELIGIOUS EDUCATION AND RELIGIOUS EXPERIENCE
Milwaukee, April 22-25, 1925

Religion is so living a thing that it refuses to be caught and caged in any set and changeless forms. Religion is experience; therefore it varies from individual to individual, from generation to generation; and ever the new emergency of the soul is met by a new sense of God. Though the same religious terms persist from age to age, they persist only as a book that passes through many revised editions might retain its index-titles unchanged. Because religion ministers to human needs, it reflects the changes and the special qualities of these needs, just as they, in turn, reflect physical, economic, and social conditions. No generation should expect to fix the forms and types of experience for its successors.

Idle who hopes with prophets to be snatched
By virtue in their mantles left below;
Shall the soul live on other men's report,
Herself a pleasing fable of herself?

So questions Lowell; and he goes on to speak of ever-fresh "hints of occasion infinite," that

.....keep
The soul alert with noble discontent
And onward yearnings of unstilled desire.

—The Cathedral.

We are living in a restless, possibly a creative age. The old order of things is passing. Men are causing time-honored institutions to tremble by the persistent use of the little word "why." Why should I believe in God? Why is Jesus divine? Why is the Bible called infallible? Why do men pray, go to church, and perform certain ceremonies? Why? The seekers want to know. They have no desire to carry excess baggage, but they do desire to cling tenaciously to that which is fundamental.

And what is fundamental? What is a present day religious experience? Have the essentials of religion changed, or have they simply acquired a new mode of expression? The Religious Education Association desires to promote consideration of these questions.

At the 1925 convention an attempt will be made to discover and compare the meanings of "religious experience" in our own day. The articles in this issue of the magazine have been written to stimulate thought upon this problem. Several score of interested people have been asked to furnish us with the results of their deliberation upon the question. These statements will be compared, and the outstanding issues will be defined for further discussion upon the floor of the convention.

Having determined, as best we are able, the meaning of religious experience and the implied objectives, we are then prepared to ask the further

question, "What can religious education contribute toward the attainment of these objectives?"—or, stated in another way, "What does religious education contribute to a developing religious experience?" By religious education we do not mean the contribution of any fixed body of material. We are interested in the educational values of organized activity, in the facing and meeting of definite problems, in fact in all the experiences of life. To further our thinking in this direction the April issue of the magazine will be devoted to a discussion of the varied types of religious education and the resulting religious experience.

The convention will be of the conference type. The experience of the last few years has demonstrated the value of printing careful advance discussions in the magazine as the basis for conference. The convention is thus freed from listening to extended papers and has the opportunity for vigorous discussion of the topic from the floor. The issues will be defined in advance so that no time will be lost in aimless discussion.

The program is not yet complete, but is printed below in outline form. The evening sessions are being arranged so as to be of practical value to the local church constituency as well as to the members of the convention.

THE GENERAL SCHEME OF MEETINGS*

Wednesday, April 22

- 9:30 a. m. Departmental Meetings.
Association of Directors and Ministers of Religious Education.
Teachers and Workers in Week-day Religious Schools.
- 12:30 p. m. Departmental Luncheons.
- 2:00 p. m. Departmental Meetings.
Association of Directors and Ministers of Religious Education.
Teachers and Workers in Week-day Schools.
Department of Church Schools (Open Session).
The Family (Open Session).
(Other Departmental Groups subject to call).
- 3:00 p. m. Meeting of the General Committee.
- 8:00 p. m. First Session of the Conference.
President's Annual Address, Donald J. Cowling, Ph. D., LL. D.,
President, Carleton College.

Thursday, April 23

- 9:30 a. m. Second Session of the Conference.
Discussion, "*What Is a Valid Religious Experience for Today?*"
"The Experience of Prayer," Prof. David M. Trout, Ph. D.,
Union Theological College, Chicago.
"Religious Experience Through Common Worship," Rev. Von
Ogden Vogt, Wellington Avenue Congregational Church, Chi-
cago.
"The Historic Jesus in Religious Experience," Prof. Edward I.
Bosworth, D. D., Oberlin Graduate School of Theology.
"Religious Experience as the Physician of Souls Sees It," Rev.

*Program subject to change.

- Carl Patton, D. D., First Congregational Church, Los Angeles.
 "Ethical Culture as Religious Experience," Dr. Henry Neumann, Brooklyn Society for Ethical Culture.
- 12:30 p. m. Committee Luncheons and Conferences.
- 2:00 p. m. Third Session of the Conference.
 Continuation of Discussion, "*What Is a Valid Religious Experience for Today?*"
 "Religious Experience in Social Conflict," Rev. George S. Lackland, D. D., Grace Community Church, Denver.
 "Religious Experience to the Christian Radical," Miss Anna Rochester, Editor, *The World Tomorrow*.
 "The Appeal of Religion to the Social Worker," Martin H. Bickham, Ph. D., The United Charities, Chicago.
 "Little Children's Friendship with God," Mrs. George H. Betts, Evanston, Illinois.
 "The Religious Experience of the Junior Child," Mrs. Marie Cole Powell, Springfield, Mass.
 "The Religious Experience of Scientifically Trained College Students," Prof. Walter M. Horton, Union Theological Seminary, New York.
- 8:00 p. m. Fourth Session of the Conference.
 Two addresses by outstanding leaders upon "The Kind of Religious Experience that Should Be Afforded by the Church."
- Friday, April 24*
- 9:30 a. m. Fifth Session of the Conference.
 Discussion, "*How Can Religious Education Contribute to a Vital Religious Experience?*"
 "How Uniform Lessons Produce a Genuine Religious Experience."
 "How Graded Lessons Have Modified the Religious Experience of Pupils," Rev. Morgan Odell, First Methodist Church, Pasadena, Cal.; Rev. Harry H. Hubbell, Pilgrim Congregational Church, St. Louis.
 "Pupil's Religious Experience in Schools that Stress Churchmanship," Prof. John M. Cooper, D. D., Catholic University, Washington, D. C.
 Rev. John W. Suter, Jr., Executive Secretary, Department of Religious Education, Diocese of Massachusetts.
 "How Correlated Week-day Activities Promote Religious Experience."
- 11:00 a. m. Sixth Session of the Conference.
 The Annual Meeting of the Religious Education Association.
 The Annual Report of Progress, Rev. Benjamin Winchester, D. D., Boston.
 Election of Officers.
- 12:30 p. m. Committee Luncheons and Conferences.
- 2:00 p. m. Seventh Session of the Conference.
 Continuation of Discussion, "*How Can Religious Education Contribute to a Vital Religious Experience?*"

"Religious Experience in Week-Day Schools," Prof. D. W. Staffeld, Evangelical Theological Seminary, Naperville, Ill.; Miss Mary Abernethy, Gary, Ind.

"Religious Experience in Vacation Schools," Rev. Ralph D. Heim, Unity Evangelical Lutheran Church, Chicago; Rev. Charles Peters, Ph. D., Supt. of Week-Day Religious Education, the Reformed Church, Philadelphia.

"The Religious Experience of Pupils in Experimental Schools of Religion," Pres. W. A. Harper, Elon College, North Carolina; Mr. Ralph Bridgman, Union School of Religion, New York.

"How the Project Type of Teaching, Under Professional Supervision, Affects the Religious Experience of Pupils," Miss Anna L. Moore, Park Avenue Baptist Church, New York; Miss Frances R. Edwards, St. Luke's Episcopal Church, Rochester, N. Y.

"The Types of Religious Experience Produced by the Canadian Council System," Rev. C. Melville Wright, Bloor Street Presbyterian Church, Toronto, Ontario; Miss Evelyn S. Story, Girls Work Board, Calgary, Alberta.

8:00 p. m. Eighth Session of the Conference.

Statement of Findings.

Two Addresses by outstanding leaders upon "Religious Experience and National Ideals."

Saturday, April 25

9:30 a. m. Ninth Session of the Conference.

"The Public Schools and Religious Experience."

"Education for Character in the Elementary Schools," Mr. W. J. Hamilton, Superintendent of Public Schools, Oak Park, Ill.

"Education for Character in the Secondary Schools."

Discussion.

The Little Child's Friendship With God

ANNA FREELOVE BETTS*

The personal relationship which may exist between the little child and God should be founded on a training beginning when the child is very young. It will take into account an educational program based on the laws of psychological development, keeping pace with the child's religious needs.

Education begins at birth and so also should religious training. Education and religion should go hand in hand. In the Hibbert Lectures of 1923, Dr. Jacks says: "Religion and education are not two things but one thing; two only on the surface, but one in the ultimate foundations and final aim. Not two things that can say to one another: 'You go your way and I will

*Mrs. Betts is the author of *The Mother-Teacher of Religion*, Abingdon Press, 1932.

go mine,' but two things that must move together and move in the same direction, if they are to move to good ends."

It is our concern as parents and teachers that religion and right living shall move together. We are to feel that religious living is but right living, and the factors that make for one are bound up in the other.

Training in religion is then an educational process begun at birth. We are glad that most of our teachers of youth believe that the child is born potentially religious. He is born not immoral but unmoral, with instincts, tendencies, capabilities that must be modified and directed if morality and religion are to result. Through religious training and influence the little child may be kept in the fold from earliest infancy. "The best way for a child to find God is never to have felt the separation from him." This is possible and the aim of religious education is that the little child shall be conserved within the kingdom. Where such is the case there will never need be the tragedy of having wandered away from God into a life of sin and the need of conversion to follow.

"In the beginning was the Word and the Word was God and dwelt among us and we beheld his glory as of the only begotten of the Father, full of grace and truth." Again, "Greater works shall ye do because I go unto my Father." The love of the great God was expressed in the life of his Son, Jesus Christ. He in turn left to us the commission to be the interpreters of this love, happiness and service. Parents are the interpreters of the heavenly Father's love and care.

When shall this love and care begin? The babe lies in his little bed. He has been sleeping, but feeding time is approaching and he awakens. Mother smilingly bends over him and lifts him up. She presses him to her bosom. The love of motherhood overwhelms her and the facial expression bears witness to her feeling. With the babe there is the sensation of warmth and comfort. Day by day he grows and responds to the tender care that is given him. Incapable of analyzing it, he in time feels the love mother has for him. He understands love.

Again quoting from Jacks: "No man can fully say what he means by God, but every man can act what he means. God you say is Love. Yes, but nobody will know what you mean by saying God is Love unless you act it as well." And so the parents of this little child are laying one of the great foundation principles, God is made Love by expressing and acting love in the home, to the children and to one another.

Another great foundation principle is that of the child's right of happiness. It is an inalienable right and should be indissolubly linked to childhood, made synonymous with it. A child thrives much better spiritually in an atmosphere of happiness than he does under adverse conditions. He is like a flower blossoming in the sunlight when kept happy, but droops in spirit when unhappy.

Drummond tells us, "Love is the greatest thing in the world." But I have been pondering: I wonder if next to mother love, or possibly equal to it, is not the sympathetic understanding of the child. I suspect that sympathetic understanding of child nature is the more intelligent part of love; it is the discerning eye. No one would deny that parents love their children, but how often they misunderstand the heart of a little child!

In order that the little child shall feel the friendship of God we must

be the interpreters of real sympathetic understanding. We must without pretense be a child with him, laughing with his joys, entering into the play spirit of make believe, caring for the things he cares for. Was there not a great lack of sympathetic understanding on the part of the mother who insisted upon father carrying out the Christmas tree because "it shed its leaves and made a litter"? To the small boy, it was giving untold happiness, for it was the "mos' buful tree ever was." The hurt look in the boy's eyes troubled father as he said, "You didn't care for that old Christmas tree any more did you, Billy?" The reply showed how much he did care: "Suppose some great big giant would come into this house and carry off something you loved very, very much, how would you feel?"

Real religion is after all a matter of every-day concern, but sometimes we are poor interpreters of it without realizing it. There is the parent who denies needlessly and gets into the habit of it. "Why didn't you ask mother before you spent your penny for candy?" asks mother. "Oh, I knew you'd just say no," was the small boy's reply. There is also the parent who withholds a word of praise or encouragement when the little heart is hungry for it. "Father, see the flower I have drawn for you," Harold exclaims as his father comes into the room. "Oh, you call that a flower, do you? I thought it was a stick," and unresponsively the father takes up his newspaper. "I do not see why John needs to play so much," remarks Mr. S., forgetting his own childhood, as well as the all important principle that play is absolutely necessary for the best development of childhood. Then there is the parent who when disciplining fails to realize the difference between sternness and firmness, and leaves or widens a breach often times hard to heal. And the parent who is cross and ill tempered with his child is losing in something fine that can never be made up to him. And this is all a denial to the child of the very essence of religion—God.

In order that a child may understand love, tender care, unselfishness, sincerity, kindness and consideration of others, he must see and feel these qualities acted in the lives of his parents and those around him. Seeing and feeling, he will take on naturally these qualities and express them in his own life.

Friendship with God may be taught through these intangible ways—our attitudes to each other, the atmosphere of the home in its expression of love and good comradeship.

But the child cannot be taught wholly through these indefinable avenues, fine as they are, as a background for religious training. There must be talks, answers to questions which come naturally in the day's living, stories and songs of a religious nature. All of these are to be definitely undertaken and followed that the child may be taught to know God as his real Friend.

Long before the little child is old enough for formal teaching, he is receiving impressions and responding to them. For this reason it is very important that there be the observance of prayer in the home. Grace at table and prayer at the little one's bedside have a greater value than many parents realize.

True, the child may have a feeling of wonder or curiosity as to what it is all about. But as these observances are followed day after day, the feeling of wonder or curiosity changes to a feeling of quietness and satisfaction. The serious and reverent expression on mother's or father's face induces

in the child a similar mood. As he grows a little older he hears the name of God and something about God's love. The feeling of quiet seriousness turns to a feeling of reverence. Silently and unconsciously the mother's reverence and love carry over to the child, and call forth in him feelings like her own. The child comes to feel toward God as the mother feels. "A child is capable of religious feeling long before he is capable of religious thought."

It is out of these early home experiences that the child begins to form religious habits. Marjorie had been ill for a week. One evening her mother, noting that she was much improved, took the little girl on her lap to rest her. On putting her back to bed Marjorie said, "Pwayer, Muvver, pwayer." Their nightly custom was to voice in a little prayer their thanks to God for his love and the happy day they had had, with the request for His care while she slept. This custom had, in Dewey's phrase, created "a demand for action."

Friendship with God is brought about in the deepest sense through the development of the child's prayer life. We can hardly think of religion without prayer. It is very important then that very early in his life the little child shall be led to talk to God. Much better is the spontaneous prayer coming from the child's heart instead of the little formal verse which so often is merely repeated and means so little because the child does not feel it. Brother was very ill. At the conclusion of little Benny's "Now I lay me," he said, "Now I am going to talk to Jesus. Dear Jesus, please make Benny well." No one had prompted him. He felt drawn to express his longing to One who he felt had the power to make brother well. At first the mother may voice the thought of the child by suggestions, or by suggestions lead the little child to express his thoughts in his own words. It may be thanking the heavenly Father for a happy day, or some little pleasure that has come to him, possibly even a new toy. For prayer should be connected with the child's experiences.

The child should never be considered irreverent as he expresses himself in his remarks or in prayer, nor should we show any amusement before him, for this makes him self conscious. To the young child everything is simple and natural; he is linking up his ideas of God with his own world.

As the child grows older he is led to pray about the things that concern him most—his little problems, which are as real to him as ours are to us. George, a lad of ten, was captain of his football team. Each night he prayed for every member on the team. It seemed that much of the success depended upon one named Joey. It brought tears to the eyes of his mother as she listened to his fervent petition: "O, God, don't let Joey fumble, don't let Joey fumble." In this home the heavenly Father was a real Friend and Helper.

"I love that picture," four year old Richard remarked to his mother as he looked up at the picture of "Christ Blessing Little Children." He had listened to the story on Easter Sunday, and had brought home a small copy of it to be placed in his own mounting book. Mother, too, had talked about it, and the spontaneous remark on his part revealed much of the love that the little child felt in his own heart for the One who cares for little children. The love of Jesus, the tender care of the heavenly Father, were themes of

their talks together. In this house there never had been the suggestion that "God does not love you when you are naughty." The new ideals in child training are stressing the positive and creative side of education. Too long has religion been expressed in the negative side with its "Thou shalt not" attitudes.

When the child is three years of age the Christmas Story told from pictures appeals to him and lays the foundation for the simpler Bible stories that are continued as he grows older. The wealth of good pictures and stories furnishes a background that is worth much in the formation of religious concepts. The little child who thanked the heavenly Father for the "nice fresh milk from the 'bossy cow'" had been given pictures of this animal so necessary to his diet.

The little child who throws out bread crumbs to the birds in winter time and is singing the songs about them has a religious experience that is real, for he is carrying out the thought of God's love and care for his helpless creatures.

Summarizing the foregoing we may say:

All experience flows in an unbroken unity and continuity. This is our first postulate if we would understand the problem contained in our topic. Not only is all experience a continuity in time, today's experience springing out of yesterday's and tomorrow's evolving from today's, but experience is a unity also when taken in cross-section. It has no closed compartments, no section of the life shut off from other sections. Each thought is related to all the thoughts that flow through the stream of consciousness. Each emotion has the quality of all the emotions. Each choice is conditioned by all other choices made.

These generalizations are equivalent to the assertion that the child's experience of God must be a part of his whole body of growing experience. God must come to the child as a part of his day's thought—thought about his play, his food, his sleep, and all other interests. He must come to him as a part of his emotions, his feelings of love, joy, gladness—the love, joy and gladness that rise spontaneously from the goodness and care that envelop him. In all the ways that God can come to the child he must come naturally and inevitably, out of the ordinary experiences of a child in living a child's simple and normal life.

The implications that flow from this position lead inevitably to a corollary. This is: *The young child's experience of God can come to him naturally and effectively only in a home whose atmosphere is permeated with the experience of God.*

To the young child the home sets the boundary lines of experience. The occasional excursions out from the home for children under school age are of minor influence. The home supplies the medium in which this young soul grows. Let this medium be unsuitable in spiritual tone and warmth and the new life suffers. Let the spiritual medium in the home be negative or hostile and the soul of the child stagnates, shrivels, becomes moribund. On the other hand, let the spiritual atmosphere of the home be charged with vital warmth, and this warmth, together with the nurture of example and simple instruction, will quite surely and inevitably result in a growing experience of God for the child.

The Religious Experience of the Junior Child Under the Conditions of Modern Life

MARIE COLE POWELL*

In one of Browning's poems, he says,
How very hard it is to be
A Christian!

There are times when those who observe child life today are apt to feel that the religious experience of the junior child under the conditions of modern life is full of ups and downs, with the "downs" often seeming to predominate. Fortunately, there are some conditions of modern life which, it seems, upon further investigation, ought to make possible a broader, and perhaps a deeper, religious experience for children than that which boys and girls of an earlier age enjoyed.

There is not space to define in detail what might be meant by the term, "religious experience." Yet, probably something ought to be said to differentiate the religious experience of the junior child from that of those younger or older. Any religious experience must, of course, include an experience of God, which for the junior child would be made up largely of certain mental images of God, ideas as to the ways in which God does things, feelings of God's reality or unreality, taking Him into account as an operative factor in his life, or, on the contrary, living his every day life with little thought of God as a factor to be dealt with, certain decided feelings of liking God, enjoying the thought of Him, finding happiness and freedom from fear in trusting Him and definitely trying to do as he thinks God would want him to do.

This last suggests that "religious experience" includes some convictions of what things are right and what are wrong and the ability of a person to control his behavior and to organize his active life around what he believes to be right, because of his religious experience. For the Junior this control naturally evidences itself in such concrete expressions as the doing of home duties in the right spirit, the control of anger and sulks and greed, the playing with companions without quarreling or selfishness, the observance of the "rules of the game," etc.

Religious experience also should have some effect upon the individual in all his social relationships, and upon his ideas of himself in relation to his world, both his immediate as well as his farther reaching world.

The Junior child's ideas of what constitute right and wrong are tied up very closely to two powerful forces in his life. The first of these is *habit*. This includes his customary way of doing things, the customary ways of thinking and feeling of those with whom he most closely associates, the steady, penetrating influence of the mental pictures which he sees daily.

The other force is his *likes* and *dislikes*, his tastes for bad or good, the things which give him pleasure, the heroes he admires, the acts which awaken in him a genuine thrill. In the direction of his desires lie his ideals of conduct and his springs of action.

What sort of a setting do the conditions of modern life make for such a religious experience? There are a few outstanding features of modern life which must affect profoundly the religious experience of childhood.

*Mrs. Powell is the author of *Junior Method in the Church School*, Abingdon Press, 1923.

One of these is the *heightened speed of living* under present day conditions, and the resulting by-products of this tension. It is difficult, almost impossible, for the home to escape the influence of the rush and tensity of modern living. This is lamentable, since the concepts of a heavenly Father who devotes loving thought (and this means *time*) to His children and of a world-family to which we all belong, are dependent upon a first-hand experience of a real *home* in which there is sufficient leisure for home ideals to operate.

Much in our modern life is working to destroy the ideal functioning of the home. Even those parents who have much to give their children in the way of companionship and of the life of the spirit, are pulled away from the home by worth-while enterprises and causes needing leadership. Committee meetings, improvement societies, church boards, Y. M. C. A. drives, religious educational councils, parent and teacher meetings, library associations, and countless other important social causes demand attendance, and the week's calendar is filled with engagements long before the week begins. A young mother who has a growing family, but who also has a conscience sensitive to social needs and who wants to help make an improved community environment for her child, is often put to it to conserve time sufficient to make the home environment what it should be.

In addition to these worth-while demands, there is the lure of countless opportunities for pleasure afforded by our modern world and there seems to be a corresponding overwhelming response of both young and old to that lure, a response which is, itself, an outgrowth of modern living conditions.

If the "hours that make us happy make us wise," there will be accumulated wisdom in delightful hours of reading aloud, conversations about worth-while things, evenings of home fun (and home-made fun) and the celebration of home festivals. And time, plenty of time, for these things, is a requisite,—time when father is not always rushing to make a train or an appointment and when mother is not forever at the telephone on committee work. Such hours as these are fundamentally necessary for the growth of ideals and the cultivation of tastes, which cannot be dissociated from religious experience.

On Christmas day all the men in the western office of a large business corporation were obliged to leave their homes and board a train in order that they might reach an eastern city in time for a conference of the entire staff. When the fathers of young families must board the Twentieth Century Limited on Christmas, the great home day of all festival days, on the birthday of the Babe of Bethlehem, who has forever hallowed Christmas Day for the children, what can we expect of the religious experience of children in such homes?

We may not be surprised that a business organization should make such demands upon the time sacred to the home, but we are filled with consternation when the religious educational board of one large denomination does the same thing. A board, organized to uphold Christian ideals in the home, plans a meeting which necessitates leaving home on Christmas day by men in distant cities. Fortunately some of these men stated their convictions about the sanctity of home life with such vigor that the meeting was postponed.

These illustrations indicate another powerful factor in modern life which tends to absorb all of a man's interest and energy and to crowd out the nourishment of his own religious experience as well as that of his family. Men

excuse themselves from every sort of obligation because of the relentless drive of *business*. Business, "big business," is a fetish. If one would "get on," wherever that may be, one must never say "no" to any of its demands or opportunities.

"I wish Jim would be content to stop making any more money," sighed one young wife. "We have enough laid by for all our needs and the education of our children. I wish he would just think so, and we could have some family life again."

Another mother says: "I never know when Robert will be home for dinner. We see so little of him. Yes, I am going to take the children to our summer camp for the vacation. But Robert thinks he cannot get away and join us this year. But we have to put up with it right now while Robert is young and can get on in business."

Here are two different attitudes on the part of these two wives and mothers, but the problem is the same from the point of view of the children.

One by-product of the present tensivity of living is the *tense nerves* of people, nerves all exposed on the surface, jangling, irritable and impatient nerves. There is no sense of calm, of repose, which is needed for a genuine experience of God. It is impossible to feel calm, trustful, considerate of others, way inside of one's self, when one's body is rushing hectically from pillar to post. Gradually this constant necessity of rushing through one thing to get to the next reveals itself in impatient speech, shrill voices, careless manners; and the confusion of mind is "caught" by the children.

Many a problem of discipline in home, school or Church school probably could be traced directly to the irritability and sulkiness aroused in the child by the corresponding moods of his elders. Religious experience does not flower naturally in a hurly-burly, unless it is a matter of sheer reaction and suggests a way out. And this development is not natural to childhood.

Lack of leisure is responsible, too, for *insufficient attention* on the part of parents to children's problems. Would John have stolen a third and fourth time, if every other interest had been set aside for a while in order to work out a satisfactory method by which John could earn money and then learn how to use it? Did not Eleanor slip into a number of movies that left an unalterable scar, just because her mother was too rushed to inquire what the movies were about and it was easy to let her go with all the other children in the neighborhood? "Probably their mothers had looked into it."

How many a smouldering feeling of injustice, sometimes very fierce and burning indeed, almost amounting to hatred, is due to the fact that mother or father does not have time or *take* time to go into the matter thoroughly and render a fairer decision! Such hidden smarts of injustice do not foster a desirable religious experience.

A word should be said about the *health conditions* of modern life, since there is a close connection between the condition of the body and the ability to control one's self and to organize conduct. On the whole, the trend of modern education is hopeful here. In cities of any size the health programs promoted by the public schools with their examinations of children, their health charts, their encouragement of under-nourished children and the growing tendency to remove troublesome tonsils and adenoids and to improve defects in eyesight and in teeth, are doing much to stimulate the children and their parents to a greater interest in sound bodies. This all makes for a

wholesome outlook upon life, better power of self-control and the possibility of spiritual refinement.

On the other hand, in the very same communities where such encouragements are given to an interest in better health, the increased attendance at moving pictures and other places of amusement seems to go hand in hand with a greater laxity about the early bedtime desirable for growing bodies and souls. It is also true that smaller towns and rural communities do not all enjoy the benefits of visiting and school nurses, free clinics and health charts, so that in some parts of the country statistics show that health conditions among rural children are not so good as among the city dwellers.

In taking account of the religious experiences of Junior children, one must give a careful consideration to the *play life*, since play occupies such a large place in the lives of Junior boys and girls. Not only is play an absorbing interest, but because of this fact, it affords the opportunity for the mastery of self in play relationships and also for the expression of social attitudes.

In most communities play is not yet well organized with recognized standards. There has not been any working out of what *are* good standards of sportsmanship in play. The average community has no accepted standards to develop.

Play consumes a large portion of time in the years between nine and eleven, not only because it is a native interest of childhood, but also because in this day and age, when there are fewer chores to do, there is more leisure for play than ever before. For this reason, a more intensive study of the values of play for normal character development and more expert supervision of play are necessary.

One church with an extensive recreational program, has definite play periods each week for the Junior children, in the gymnasium or the swimming pool, and is attempting to develop definite qualities of character, desirable attitudes and social-conduct-relations through its play program. This is not a hit or miss affair in which the leaders trust to the general good derived from play to produce desirable results. The play programs are, in the minds of the leaders, definitely related to the Sunday morning lessons in the Junior department and to the lessons studied and the activities carried on in the week-day classes in religious education for this group. In other words, the play program is an inherent part of the curriculum.

But such a definite utilization of the play life of Junior children as carried on by a few churches is not yet widespread enough to have affected to any degree the total religious experience of the childhood of the country.

However, this is a field where the church today has an unlimited opportunity. It is not a question of planning more recreation for children already surfeited with leisure-time amusements, but of utilizing these hours of play for constructive purposes. Probably, only as the church makes a place in its program for the play life of the Junior child will that child begin to associate his play life in any concrete way with his God.

A group of children in the Chicago public schools were asked to write an essay on "How I Have Fun." One eight-year-old wrote the following:

"I have fun going to school.

I have fun in summer.

I have fun playing house.

I have fun with my dolls.

I have fun with the girls.
I have fun with my brother.
I have fun on Easter.
I have fun with my Baby.
I have fun with my God."

And why not? Why not take God into account as a reality in every-day living, as the unseen companion in every game?

This whole question of leisure time is intimately associated with the religious experience of children today. It is the leisure time activities which indicate our tastes and our desires and which, because we enjoy them so thoroughly are surely creating and strengthening deep within us admirations and ideals which will either make it possible for the flowers of the spirit to grow, or which will only choke them out. If "play is what we do when we are free to do what we will," what type of choices will the leisure-hour activities of children today foster?

One of the most popular of these leisure-time choices is the *moving picture*. It is of significance, first, because of the broader field of mental imagery and thought content which it makes possible for the children of today. "As a man thinketh in his heart, so is he." What do the Juniors think of when they see caravans crossing the desert, ships anchoring in remote harbors, the bazaars of India, school children in Japan, cotton grown, baled and shipped around the world, the butterfly emerging from the cocoon, flowers opening and shutting their petals, and many other miracles of the silver screen? New thoughts of God's power, perhaps, of the wonders of His message through Nature, of the dignity of man's labor, of the attractiveness of boys and girls of other races, or, at least, of familiarity with them. All of this thought-content is destined to affect profoundly the religious ideas and feelings of boys and girls.

Yes, but what thoughts linger in their minds and what emotions are slowly fanned into fires that burn, after they have wildly yelled and stamped over a bar-room fight or the killing of the villain (and, perhaps, incidentally, of several others) or after they have watched the lure of a young girl to a roadhouse and a room alone with a bestial-faced man?

Listen to eleven-year-old Margaret when asked if she enjoyed "Robin Hood":

"Yes, but I like pictures with lots of excitement in them, 'Pictures of Broadway'."

"Of Broadway, Margaret? What do you mean?"

"Oh, you know. Broadway. I don't know just what it is." (Margaret does not live in New York.)

"What is in the pictures, Margaret?"

"Oh, where girls go to dances and get drunk. It's awfully exciting."

You can only imagine the shock of Margaret's elders when you see Margaret and hear her frank avowals against the background of her cultured Christian home, a home where mother and daughters are companions. This very comradeship accounts for Margaret's frank expression of her likes and dislikes.

When Margaret was asked what was her favorite picture of all she had ever seen, she replied, "The Sheik." It developed that she had seen it twice on a Saturday afternoon at a neighborhood theater in company with the other little girls in her block.

That same theater will have a line of children extending way out into the street in front of its doors early Saturday afternoon when it is showing a picture of which one of the leading moving picture magazines in the country says, "Hardly for the family!"

Eventually, what will be the result of repeated witnessing of pictures of this kind? And mention has not been made of the subtle anti-race propaganda of some pictures and of other propaganda destructive of the finer religious feelings.

This surely indicates an influence widespread and reaching far down into the centers of conscious and sub-conscious life. Involved in it are the arousing of curiosity about unchildlike experiences, the stimulation of premature and harmful emotions, the blurring of discrimination between right and wrong, the dulling of conscience, the filling of the mind with unclean images to the exclusion of "whatsoever things are pure," and the propulsion toward conduct which is uncontrolled, anti-social and far from God-like.

The church today can and ought to make a real contribution to the solution of the problem of education for leisure time. It is largely a question of the development of appreciation. Our boys and girls and young people "needs must love the highest when they see it." Children's choirs can help to develop a love of the best music and make possible the joy of creating it. Beauty of architecture and coloring and furnishings in the church building can build up distinct associations of beauty with the thought of religion. The study of great religious art may stimulate an interest in art which will be a safeguard through coming years. Stained glass windows, altars, all the ritual of worship will help to develop the feeling of beauty. Wholesome play programs, clean sports, good moving pictures, clubs which foster nature interests, or the making of beautiful or useful articles, all help to create a taste for the enjoyment of happy, wholesome occupations in leisure hours. If the participation of boys and girls in worth-while enterprises of social helpfulness can lead them to enjoy serving the community as one of their leisure time activities, we may feel that education for the right use of leisure has reached a truly religious expression.

The fact that many children have their first experiences of undesirable moving pictures because "all the children in the block are going, mother," suggests one other condition of modern life which requires at least mention. *People live very much closer together* today than they did twenty years ago. Not only where families flock together in the crowded tenement districts and in the tenement-apartments of the middle classes and the rich, but also in sections where homes predominate, do people impinge upon other people. The conservation of the home for the family, even upon Sundays, is more and more difficult. The neighbor's child is always apt to walk in.

When people live so closely together ideas and ideals are "catching." The problem of the Christian home where certain ideals of thinking and living are held high, is a serious one in a crowded neighborhood where far different ideals or none at all are stressed. Here is a problem in social living. Given: In every neighborhood, one such Christian home blessed with a mother and a father who have time to be companions with their children and their children's friends, what would be the result in the religious experience of the children of that neighborhood?

Time and space are lacking to speak of other conditions of modern life

such as the increase of printed matter, all the way from the "Funnies" of the Sunday paper to the extensive and excellent literature available for children today and the children's librarians in public libraries with their decided aid in the cultivation of child tastes. It is most encouraging when a twelve-year-old boy goes into Woolworth's Ten-Cent Store and buys for a dime "Tom Brown's Schooldays," instead of the thrilling adventures of Diamond Dick (which, by the way, were not to be had at that counter).

Space is not available for a consideration of other sections of child life, such as that in the mining districts and the great industrial centers, where the children are victims of the industrial system. Only one who knows these conditions at first hand can say what the religious experience of these boys and girls may be.

The picture, as a whole, ought not to be a hopeless one. With constructive influences like the modern public school room, the tendency in education toward a socialized curriculum and the utilization of pupil interest and energy in worth-while enterprises,—with these and similar constructive influences at work, if the home and the church see and grasp *their* opportunities, it ought to be possible for the childhood of today to "increase in wisdom and in stature and in favor with God and man."

The Religious Experience of a College Senior*

I make bold to say that no two college students would define their religious experience in the same way. Perhaps, however, there are certain general attitudes—of which mine is one. Some hold what I call "the belief in conversion" attitude. Others hold the scientific attitude. Still others are negative in their stand. You ask me to which group I adhere. You ask me what my religious experience has been. This article is to be anonymous and so I shall try and tell you with perfect frankness.

I believe in contact with an Infinite Genius who works in and through the universe, and in and through that part of the universe called mankind. I call this Genius, God. I was brought up in a religious home. I have never doubted the existence of this Force, rather, I have taken it for granted. My home was a scientifically religious one, therefore, I have never been troubled with a so-called "shattering of faith" experience. My God was never conceived of as sitting upon a rather uncomfortable golden throne, holding a flaming sceptre in His hand ready to judge and condemn mankind. You see, God has always been near to me and so I have had no definite experience of conversion. Yet, in spite of my scientific home, I believe that such an experience is very possible. But it doesn't happen to everyone—there are a multitude in my college today who belong to that group who are negative in their stand, mainly because some old misguided Sunday school teacher taught them when they were boys and girls that what grandmother handed down was gospel truth and therefore infallible; when as a matter of fact, grandmother may have known very little, and most of her information was certainly not gospel truth.

You want my own experience, taking me as I am for an average college student. Here it is.

I believe, as I indicated above, in God. I believe in contact with God through prayer. I believe that the Christ in and through his earthly life

*By a college man.

offered the supremest good, the surest way of living, the finest principles for the attainment of perfect life. In this I call the Christ divine. Through the expression of his life I believe I may reach out, and in the luster of the Christ pattern, I may feel the actual force of my Infinite Genius, God. This is religious experience to me. I find this in prayer, I find it in the opening of my soul to the scripture and I find it in the beauty of nature. I believe in my own power to transmit this luster expressed through the Christ life, through nature, and through my own experience, to my fellow men. This I feel is the medium by which men attain what is called conversion. Conversion is the awakening in the soul of a man to the existence of God, and the relating of self, in accordance with this awakening, to the world and to a future life that is worth striving for.

As a college student who is still learning I naturally have a very wavering philosophy. One day I believe one thing and the next day it is another. But underneath I cling to the old Hedonistic idea of the happiness aim. I believe that the boys and girls of today have a right to be happy. My Infinite Genius is not unhappy, but is filled with love, and He loves the pattern of a happy and a harmonious life. Men seem to experience God in the deepest way when harmony is needed. They call to God to harmonize, when death and sorrow come. It is God, who men say, alleviates sorrow.

Thus far we have analyzed my religious experience in regard to God, to the Christ, to nature, to the inherent power to awaken belief in God in other men, to prayer, to suffering, and to the happy life. We have not spoken of my religious experience in regard to the life to come. I frankly admit that it is not purely rational. I do not think it could be rational. I merely see a challenge and that is all. Where? Simply here! My Infinite Genius, whose contact I have felt in prayer, in nature, and in fellowman, speaks to me in love, in happiness, and seems to make for harmony in nature and in human life. Harmony calls for regularity, and regular things are complete things—"complete patterns," as a professor of mine would say. And the whole universe is made up of these patterns, and I am a part of this universe. I believe that if my pattern is rich enough it will be worth saving. I could believe that it would be saved merely as a step for some other to pass up over, but I could not consider my loved ones as mere steps for others who were only steps themselves, and still believe in a loving, harmonious God. Those whom we love are too beautiful to die.

In conclusion, I have experienced the Force I call God in prayer, in fellowman and in nature. I have felt called to worship this Force. I am convinced that this Force is real enough to give unto me and my loved ones a heritage that will satisfy their longing. I believe that the pattern of the Christ life offers the truest pathway toward this goal. This is the Christian experience to me. It constitutes my own religious experience.

What Religious Experience Means to a College Senior*

The question of what my religious experience means to me implies in it a deeper question,—can I fairly say that I have ever had any experience of a religious nature? According to the old idea of a "religious experience," few seniors in college have had any. The idea prevailing among college seniors who think little about religion is that religious experience can be explained only in terms of trances and visions. People who have such experi-

*By a college woman.

ences are regarded as harder to live with than the rest of us, for they are up in the mountains half the time and down in the valleys the rest of the time. Most college seniors dislike this ephemeral revival type of religious experience which is merely emotional.

To a growing number of earnest-minded seniors, however, all the terms in our religious vocabulary are taking on new meaning. Our religion is significant only in so far as we meet in every-day life every situation in a Christ-like way. The term worship is coming to mean more than a formal repetition of prayers and creeds. Creeds, unless we can enter into their spirit, mean little. Christ's teachings themselves are of no value to us unless we can so interpret them that they may help us in meeting individual and group problems. "Religious experience," too, has deepened in meaning, or perhaps we should say has utterly changed in meaning, to some of us. In my mind it means the process whereby one keeps the inner source of spiritual power fresh and strong and true to the spirit of Jesus. This preservation or renewal of an inner reserve of spiritual strength may come about in various ways. Sometimes (though few seniors have had the experience) one may in a moment of worship sense the unity of God and mankind and how "all things are working together for good." The experiencer may even see so clearly his place in the world's work that this experience may seem a "call" to him to go into social service work or into a certain sort of business or profession in which he sees the possibility of his service being of value. But to the average college senior this visionary experience never comes. Instead, the more common religious experience of college seniors is so gradual, so slow in being recognized for what it is, that most of these seniors would say, "Religious experience? I? No, I never had any."

Yet a great many are in the midst of a religious experience. When they suddenly awaken one of these days to the fact that their religious life is growing as their mental and moral life is growing, they will realize that this growth is due to this religious experience they have been passing through. Then they will come to the conclusion that religion itself is an ever-growing thing. This is the stage of our religious experience that many of us college seniors have been in during the past year. The satisfying part of reaching this stage is that now looking back over six or eight years we can trace the influences which have in that experience been the most influential in developing in us the kind of religion we want. Hereafter it seems, that to some extent, we can shape our own religious experience. If some of us have found, as we have, that Jesus' ideals are sound in so far as we have dared to apply them to life, then we can with the right spirit and careful study accept in actual living more of his ideals. Prayer is for most of us the most puzzling of problems. But some college seniors (in spite of the conviction of our elders to the contrary) have experienced its power and found some of its value. Then we can go further in the matter of faith and believing more heartily in it try to search out its powers for us and our world today. So using our religious experience of the past, we can anticipate, and to an extent shape, our religious experience of the future.

In an article like this one it would be fine to be able to say that seniors are coming to realize more and more the value of prayer as one means of deepening our religious experience. As a matter of fact, the majority of seniors do not believe in prayer to the extent of praying in the ordinary sense that the word is accepted. But many of us do believe that prayer in

one sense may mean the whole life of a Christian,—his attitudes, his spirit, his actions and words. It seems to me that our next step is the one already spoken of, to put more and more faith in prayer (using the term in the ordinary sense.) The attitude of present-day young people is a reaction from the cold formality and fruitlessness of the stiff public prayers heard in childhood. After all, no one can try to live a Christian life, studying out what would be Christ's method in a certain situation, trying to think with the mind of Christ, without having much of the time prayer-like thoughts. The fact that social service and Christian work of every sort are making such a great appeal to college seniors is proof that even in this field of prayer they may be working toward a solution. That seniors find their greatest joy in active service for campus, club or church, rather than in hours of meditation, is to me a healthy sign rather than a disheartening one.

I realize that this presentation sounds like a feeble attempt to intellectualize a religious experience. No one has a right to do such a thing. For a religious experience is not a religious experience unless it affects one's life vitally. Such a result comes from the firing of the emotions and the will as well as the intellect. This is the impression I want to leave,—that a college senior of today is reacting strongly against the type of religious experience which is chiefly emotional. The religious experience he is seeking, and in the seeking is gradually acquiring, is one which his intellect can respect and from which comes the urge for further service, higher ideals. From this experience results the deepening of religious faith from which in turn (being considered as a part of the whole religious experience) comes a new impetus in the religious life. I believe that such a religious experience, while it *may* begin very suddenly in a moment of thinking or worship, is usually an experience that comes in response to our desire for it. To the extent that we are taking every opportunity to study Christ and to live like Him, to do our own thinking, and be sincere with ourselves and God, as well as with others, to this extent we are passing through a religious experience and our so-called religious life is becoming more satisfying.

What Kind of Religious Experience Is to Be Expected of the Scientifically Trained College Student?

WALTER M. HORTON*

When the enthusiastic young leader of the local Young People's Society goes off to college to prepare for some professional career, it is with many inward forebodings that his pastor witnesses his departure. Such a genuine warmth of religious experience, such an unclouded trust in the nearness and responsiveness of the Great Companion, such a contagious ardor and high consecration shining in his face! Can he be expected to keep all that, in his new scholastic environment? The pastor hopes he will, but it would be too much to say that he expects it. He has seen too many young men come back from college at each succeeding vacation with a growing air of aloofness, and a decreasing interest in all that the Church stands for; seen them grow up into taciturn, matter-of-fact professional men, who cough and change the subject when you try to talk religion with them. If you ask *him* what sort of religious experience is to be expected of the scientifically trained college

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man, his answer is apt to be swift and bitter: "None at all. There's something in a scientific course that blights a man's soul and dries up the springs of the water of life within him. If he can keep in close touch with home and church, if he can find companions and counselors of the right sort, he may be able to keep spiritually alive in that rarified atmosphere; otherwise not. To expect spiritual results from scientific training is to expect grapes from thorns or figs from thistles."

The pastor can hardly be blamed for his judgment. Religious experience, to him, has certain easily recognizable earmarks—emotional spontaneity, carrying with it a certain indescribable radiance of personality; unwavering faith, expressed in a habitual attitude of child-like dependence upon divine aid and divine guidance; unimpeachable loyalty, showing itself in faithful performance of all the well-recognized religious duties, such as daily prayer and Bible-reading and regular church attendance. Now I do not see how it can be denied that the student of science tends to lose these marks of religious fervor in exact proportion to the zeal with which he applies himself to his studies and the insight he gains into the significance of the scientific method. "Loss of faith" is indeed such a common experience among scientific students that its symptoms are well known to all college pastors and deans. One might even chart out three stages in the progress of the disease—if it be a disease, and not a necessary stage in a man's growth:

1. The student begins to lose his emotional spontaneity. Truth-seeking, he learns, is an enterprise in which a cool and sceptical temper always has the advantage over hot-headed enthusiasm. In science, the personal equation has to be eliminated if the percentage of error is to be cut down; emotionalism means unconscious bias and self-deception; absolute impersonality is the ideal. Under the influence of this new ideal, the whole mien and bearing of the student are altered, sometimes within a few weeks after his arrival at college. He is himself usually unconscious of the transformation; but his pastor would notice at once that his face has lost the radiance that goes with naive religious enthusiasm, and has begun to take on an expression of stolid reserve.

2. He begins to be troubled with theological difficulties. Compared with scientific certainty, religious certainty begins to look very shaky; compared with scientific formulae, religious ideas begin to look nebulous and ill-defined. What do religious people *mean*, he asks himself, when they talk about "coming to Jesus" and "giving your heart to God?" What is your "heart," and what sort of entity is the "God" or "Christ" to whom, or which, you are asked to "surrender" it? How can such confused notions be subjected to verification? What evidence can be offered for even the most fundamental religious beliefs, like the belief in God and the belief in immortality? Surely nothing comparable to the cumulative evidence for the Copernican hypothesis or the Darwinian theory,—to cite only two of the many theories which the Church has opposed with all the weight of her authority!"

3. Amid such reflections it becomes increasingly difficult to keep up the habit of prayer. Practically, it is hard to use a rapidly shifting and constantly criticised God-concept as an object of worship; theoretically, it is hard to understand how intimate personal converse is possible between a helpless biped on a tiny planet and a universe that looks like a system of impersonal laws and forces. Most scientifically trained college men will testify that at some period in their course they definitely stopped praying.

Those who escape these changes are usually those who take their studies less seriously. It is sometimes cynically asserted that the college Christian Association recruits most of its active membership from the ranks of the "low-brows." That is not quite fair. Many college students escape a religious crisis because their studies are literary rather than scientific, or because they are engrossed in college activities, or because they are carefully shielded by solicitous parents, with the aid of the college pastor; but it is certainly remarkable that, at least in the Engineering and Pre-Medical courses, where science predominates, the most brilliant students are the most quickly alienated from the Church. The same is notably true of students of Psychology and Anthropology.

Nevertheless, our good pastor is quite mistaken when he supposes that, all the well-known earmarks of religious experience having disappeared, the religious experience itself must have become extinct. If science closes certain realms of religious experience to the student, it opens to him new realms unknown to the uninitiate. "Those who think that science is dissipating religious beliefs and sentiments," says Herbert Spencer, "seem unaware that whatever of mystery is taken from the old interpretation is added to the new. From the very beginning the progress of knowledge has been accompanied by an increasing capacity for wonder. . . . It is not the rustic, nor the artisan, nor the trader, who sees something more than a mere matter of course in the hatching of a chick; but it is the biologist, who, pushing to the uttermost his analysis of vital phenomena, reaches his greatest perplexity when a speck of protoplasm under the microscope shows him life in its simplest form, and makes him feel that however he formulates its processes the actual play of forces remains unimaginable. Hereafter, as before, higher faculty and deeper insight will raise rather than lower this sentiment." (*Principles of Sociology*, Part VI, pp. 839-42.)

To be sure, this higher reverence does not dawn all at once. In his sophomore year the student tends to look upon science as a comparatively complete body of knowledge, whose superior certainty makes religious doctrines look like myths and fables, and religious faith superfluous. By the end of his junior year, having tried a little independent research, he has begun to realize that science, too, has its myths, its postulates, and its enigmas; that, as one student expressed it to me, "When a chemist talks about chemical affinities he is throwing up his hands and shouting *Kamerad!*"

This stage once reached, the student is ripe for a revival of his dormant religious sentiment. Having come to realize the depth of the ultimate mystery, he experiences a genuine religious thrill as he grasps the universal implications of some far-reaching principle, and gets a glimpse of the hidden unity that underlies the apparent chaos of the world. To one man, Mendeleeff's table of atomic weights, with its strong suggestion of a single primary energy as the basis of all the supposedly irreducible elements, is like the rending of the heavens and the revelation of the ineffable; to another, the study of embryonic development brings the intuitive conviction that there is an invisible Creative Force at work in all things; to a third, the sight of the Rocky Mountains, viewed from a lofty peak, brings an overwhelming sense of the irresistible strength of the all-pervasive Energy that heaved those mountains up so easily long ago. One almighty Force or Energy, manifesting itself alike in the atom, the embryo, the earthquake, and the whirling planets,

in accordance with one universal law—such is the theology in terms of which the student almost instinctively expresses his new religious experience.

Many students, by the time they graduate from college, have acquired a whole new set of religious sentiments and precepts growing out of this new theology—admiration for Nature's beauty, awe in the presence of her majesty and mystery, respect for her immutable laws, fear of the sure retribution which she visits upon all who break her commandments, trust in her unfailing response to those who rightly phrase their requests, reliance upon her almost boundless resources of latent energy. If wisely guided at this time, most students would find it entirely reasonable to resume the habit of prayer on an experimental basis, like the students described by Miss Rolfe in the August number of RELIGIOUS EDUCATION. Feeling their energies renewed and their outlook widened as often as they performed the act of worship, they might well sense a "friendly influence over them," and make it the rule of their lives to "travel with the current of that influence." It is sheer blindness to deny to such students the right to call themselves religious. If their religious experience has not the warmth which it had before, it is partly because the religious sentiment has been transferred to new objects, and has not had time to mellow. If they appear taciturn and ill at ease when the subject of religion is broached, it is largely because they do not know how to translate their new religious experience into easily comprehensible terms.

But, one may say, this is not Christianity, but Pantheism. Undoubtedly it is. I think we shall have to admit that the Religion of Science, taken in its pure form, always leads logically to a pantheistic, impersonalistic view of the universe. Science is essentially impersonal and abstract; it treats the whole "world of appreciation,"—the world of values, the world of the concrete and the individual,—as if it did not exist. Its highest word is not personality, but energy. Some students—notably medical students—are so de-personalized by their scientific studies that they come to take a coldly objective attitude toward their fellowmen, treating them all indiscriminately as "specimens" or "cases." In most instances, the impossibility and absurdity of such an attitude creates a reaction which opens the way for a wider and deeper religious experience than is possible in a purely scientific world. Once let a man get seriously interested in other human beings—let him fall in love, or get indignant over some social wrong—and he will find himself in a new world of religious experience, where personality, not energy, is the stuff of which the Divine is made.

A scientific student went out to work one summer in a country grocery store. Having acquired a smattering of psychology, he amused himself by reading the faces of the people who came to trade at the store, and making bets with the proprietor as to which would make the best customers. Gradually, as he studied their faces, he found his attitude toward them changing; they were not just specimens of the *genus homo*, not just customers; they were *people*, interesting for their peculiarities and idiosyncracies, interesting for *themselves*, for just that about them which science could never catalogue. This experience, he tells me, awoke him for the first time to the "importance of the unmeasurable"—to the real and universal significance of that world of human values and aspirations which science, as science, necessarily ignores. If he is something more than a pantheist today it is because this and other contacts with human beings added a new dimension to his experience. What this student experienced in a mild way men like Auguste Comte and John

Stuart Mill experienced in a more violent form. To them the sudden realization of the importance of the world of human values came with such emotional force that it burst the whole framework of their philosophy.

Many students carry along these two types of religious experience side by side, unable to reconcile them, or unconscious of their diversity. Some phrase their experience almost entirely in terms of nature-worship, and yet a careful investigation of the motives which feed their enthusiasm for scientific research will disclose that the desire to benefit mankind is the deepest spring of all their actions. "Finding a new use for argon," as one of them put it, "is serving God"—obviously a phrase more appropriate for the Religion of Humanity than for the Religion of Nature. There is, in fact, an ideal of humility, self-effacement and loyal co-operation for the good of mankind implicit in the very nature of the scientific enterprise; Huxley is not the only one who has remarked upon the parallel between the scientific spirit and the Christian spirit. Professor Royce once said that the community of the scientists came nearer to realizing the Christian ideal of the Beloved Community than did the Church itself. Many scientists are conscious adherents of the Religion of Love, and identify the service of God with the service of man; for them the problem is to conceive how the God of Love, whom they worship, is related to the God of Force, who appears to rule the universe. Others, less speculative, feel no problem; they combine the God of Love and the God of Force with the anthropomorphic creator-God of their childhood, and for them the three are one.

Whatever may be the difficulty of reconciling the unconscious pantheism of Science with the unconscious theism of the heart, I do not think it can be said that a scientific training is incompatible with a Christian religious experience. The enthusiasm of humanity, the sense of the infinite worth of the lowliest human individual, the passion for souls, loyalty to Jesus and the cause of the Kingdom of God, reliance upon Christ for moral empowerment and moral illumination—all these typical Christian experiences belong to a universe of discourse where science is not so much antagonistic as irrelevant. The effort to relate these experiences to the body of scientific knowledge, involving as it does the difficult problem of the place of human values in the cosmos, may well lead the scientifically trained man to metaphysical conclusions radically at variance with traditional theology; but his *experience* may be almost identical with that of the humblest Christian believer.

We are ready, then, I think, to answer our original question. What sort of religious experience is to be expected of a scientifically trained college man? Not a conventional one, to be sure; not an emotional one, nor one involving the least danger of self-deception. The scientific temperament is cautious, and does not err by excess of faith. What it most wishes to believe, it hesitates longest to believe; and it keeps returning to criticize what it has accepted. But beneath the reserve which his pastor finds it so hard to penetrate, our scientist often conceals a rare sense of reverence for the marvels of Nature, a trust in the triumph of good over evil that is based upon a genuine knowledge of the cosmic forces which condition human life, and a love for human kind that his science can neither create nor destroy. If he stands aloof from the Church, it is largely because the Church stands aloof from him, and refuses to recognize in him the Christian brother that he is. Perhaps when we get a scientifically trained ministry he will come into his own.

The Historic Jesus in Our Present Religious Experience

EDWARD I. BOSWORTH*

We commonly assume that "religious experience" means "Christian" religious experience, called Christian because it is supposed to have some connection, direct or indirect, with Jesus Christ. What do we mean by Christian experience? Like all other phases of life it must be something subject to development, whether it be the experience of a single individual or of the Christian generations. Can we catch this developing experience at the elusive point called "the present" and describe it with any approach to accuracy? An attempt to do this must be made at the start, although there may well be room enough for discussion as to where the line is to be drawn between "general" experience and "Christian" experience.

What will be meant by Christian experience in this discussion is something like this: Its main feature is a deepening sense of having good connection with the great unseen power that we call God and with his purpose to develop on earth, and in the larger world that we sometimes call heaven, a civilization conducted by intelligent, powerful, friendly men. It is a growing awareness of God and His unseen world; of ourselves as an indestructible part of His world; of all our fellowmen as meant for high destiny in His world. It is a growing awareness of working together with the will of God, at any personal cost, to develop a race of men who, before death on earth and after death in "heaven," shall have an intelligent, creative understanding of their world and be absolutely dependable for good will. Such an experience may exist, of course, in all stages of development from the most rudimentary beginnings up.

The question to be asked is, What place has the "historic Jesus" in originating and maintaining such an experience? It is not quite easy to tell what is meant by the "historic" Jesus. Does the phrase designate Jesus up to the time of his last breath on the cross? And if so, does it mean the Jesus described in the Synoptic Gospels or interpreted in the Fourth Gospel and other New Testament writings? For the purposes of this discussion the "historic Jesus" will be considered to mean the Jesus presented in the first three Gospels.

But do we mean, How does this Gospel *picture* of Jesus function in our experience? Or is the person pictured there to be conceived as one still alive operating directly and contemporaneously in human experience? Anyway, we may start out with the effort to see how the gospel picture of Jesus operates in present religious experience.

It is the picture of one who had evidently achieved a profound acquaintance with the force that he called the will of God, and who felt himself urged on by that will to lead all men to join him in moving forward with it. He felt himself so charged with the will of God as to be an authoritative expression of it in the supreme forward push of the life of man. His teach-

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ing emphasized the will of God fully as much as the love of God. But to him God's will was evidently good will and good will is love, so that there is no distinction to be made here.

For use in our Christian experience we get from him out of his experience a triumphant statement of the goal of the will of God and of the way to *feel after, find and work with* this mighty force as it moves toward its goal.

The goal is described in very general terms current in the religious phraseology of Jesus' day. It is called the kingdom of God, the age to come, eternal life. In Jesus' explication of these expressions it is said that God is a Father who should be loved with utmost devotion, and that men should see in each other brothers to be loved as each loves himself. As we, in the development of our religious experience, set ourselves in such an environment toward such a goal, we discover that progress can be made only by a series of experiments. We face the fact that we live in the midst of a social evolution which proceeds by a series of progressive adventures. We get from the gospel picture of Jesus, from the historic Jesus, the thing that we most need, namely, the spirit requisite for the experiments essential to progress. We do not learn from the teaching of Jesus how long the working day should be, nor how the responsibilities and rewards of industrial production and distribution should be divided between management, capital and "labor." These matters can be determined only by experiments, and by experiments that will issue in results varying according to the varying stages of social evolution in which they are made. The same thing is true of all the multitude of interests involved in an upward evolution of life. What we get from the historic Jesus is the spirit of invincible devotion to the common good, the spirit of sacrificial readiness to undertake experiments seeking the common good. We sometimes talk as if all our problems would be solved if men could only be brought to accept the principle of brotherhood that Jesus taught. The problems would still exist. They would still have to be solved by the painful, character-making method of experiment, repeated failure and final success, but the sacrificial spirit requisite for such a process would be present in life. The evolutionary idea is not emphasized, or perhaps even apparent, in the teaching of Jesus, but his teaching and example are charged with the sacrificial spirit, so often glibly called "the spirit of the cross," demanded by the evolutionary process in the stage which it has now reached.

In order to gain for our present religious experience what we ought at this point from the historic Jesus, it will be necessary to go deeper into his own inner life than we have been accustomed to go in our study of the gospels. The life of Jesus has been studied in its external relations to his times. The historical aspects of it have been presented in many scholarly books. It remains to concentrate attention on those inner struggles and tumults of soul through which he reached his direct sense of God, through which he reached his conviction that the will of God laid on him the responsibility of leading the human race to be in like manner directly conscious of the will of God, and to work with it for an honest and friendly heaven and earth. All the scenes of his life need to be re-studied in the light of this question: What was the religious experience of Jesus here? When he came up out of the baptismal water praying, what was his inner experi-

ence? In the six weeks of temptation, through what profound religious experience did he pass? What was his religious experience when he was curing a sick person; when he was declaring a man's sins forgiven; when he was haranguing the crowds about the temple against priests and rabbis; when he prayed till his clothes were wet with sweat in Gethsemane; while he was hanging all day on the cross; and when he passed out into the unseen world? Much of the teaching of Jesus takes on new meaning when it is conceived to spring out of his own religious experiences. When it is, furthermore, recognized that Jesus meant to have his followers pass through the same experiences on the lesser scale of their smaller personalities, then present religious experience will get new incentive from the historic Jesus. There will be a deeper insight into the soul of the historic Jesus to match the larger demands and opportunities that are becoming so insistent as the evolutionary process unfolds before us. New resources essential to the further development of religious experience in our great day will be found in the inner life of historic Jesus. The great new needs of enlarging religious experience call for devout penetration into these inner depths rather than for superficial and acrimonious debate about the various titles that were applied to Jesus in the different thought-worlds where the wonderful experience began to make way in the first century.

There appears in the religious experience of the historic Jesus not simply the great goal to which the will of God is moving and to which it would bear all men forward with it. We also get light there on the way to feel after, find and work with, the will of God in some of the fundamental details of religious experience. Three fundamental points may be selected for purposes of illustration.

The first is prayer, conceived as reaching into the life of God to get something to share with a friend in need. Prayer as pictured by Jesus, when reduced to its simplest terms, involves three persons, a praying man standing between his Friend with a plenty and his friend in need. In the parable of Jesus a traveler stands at midnight, tired and hungry, on the doorstep of his friend. His friend has no food for him, but resorts at once to a well-to-do neighbor and makes appeal: "Friend, lend me three loaves for a friend of mine is come to me on a journey, and I have nothing to set before him." This, Jesus says, is what takes place in normal prayer. It is not the conception of prayer that is prevalent in popular Christian thought, but it is prayer as it seems to have worked out in the experience of the historic Jesus. When Jesus found himself in the presence of a sick person he called on the vital force of the will of God within him for help for his friend. Then healing help came, instantly and amply on the spot. The interpretation of Jesus' inner life found in the Fourth Gospel seizes upon this point for emphasis. It represents Jesus standing at the grave of Lazarus, thanking God that his prayer for his friend a few days earlier had been heard, and adding: "I know that thou hearest me always." That such was Jesus' experience appears further from his promise to his disciples that whoever when praying should believe that what he was saying was happening would find it to be so. (So the Greek of Mark 11:23 may perfectly well be translated.) That is, this fundamental attitude in the religious experience of the historic

Jesus is something that challenges the modern Christian to an adventure in his own present religious experience. Anyone may try to see whether he can not with increasing frequency pick up the needs of a friend in prayer to the Inner Vitality, and find that something is given him to share with his friend. It doubtless requires practice to develop large facility in Jesus' kind of praying, but encouraging results come quickly. A new era in Christian experience will be introduced when this view of prayer becomes widespread.

Another fundamental detail in the religious experience of the historic Jesus meant to affect present religious experience is his attitude toward the forgiveness of sin. The rabbis believed that God alone could forgive sin. This Jesus denied. He found himself able to forgive sin and was confident that he could lead his disciples into the same experience. Just as in the presence of a sick man he felt currents of health flowing out from God through his praying soul, so in the presence of a penitent man he directly felt the forgiving love of God flowing out through him. The Fourth Gospel interpretation represents Jesus as assuring his disciples of a career at this point like his own: "Whosoever sins ye forgive they are forgiven." That is, men in their present religious experience are encouraged to feel that they may come so to share the feeling of God about all forms of human wrong-doing as to stand eagerly over evil men waiting and working for penitence, ready to feel the forgiving love of God break out through them.

Again the historic Jesus found himself able to withstand, and to set his disciples in the way of withstanding, all attacks upon person or property with an invincible good will. The historic Jesus proposed to have his disciple, like himself, so directly in touch with the strong head pressure of good will in the beating heart of God that nothing done to his person or possessions would stop the outflow of good will. There might be protest, rebuke and opposition a plenty, but bitterness never.

In other particulars it might easily be made to appear that when we go below the surface of the gospel picture we find in the inner life of the historic Jesus that which is calculated to exert a powerful influence on present religious experience.

It is also true that we find there something too big and powerful for the bounds of locality or the limits of a few human years. Such direct sense of God; such triumphant sense of the goal of the will of God, of the simple ways in which to feel after, find and work with the will of God for the attainment of its goal; such profound sense of being charged by the will of God with responsibility for leading all mankind forward along the high and everlasting lines of the will of God, easily runs out into an immortal activity. It is not strange that as generation after generation of men have adopted the ideals of the historic Jesus and let their affections follow him out into the unseen world, there has come back to them a tide of moral incentive that has seemed to them to involve the personal presence of a Living Christ. If this mystic sense of a Living Christ is to be kept vital, ethical, fruitful it needs the constant check upon it of the gospel picture of the historic Jesus. But this picture of the historic Jesus must include as its chief feature the inner life of Jesus, more and more intelligible to men as the evolution of life makes them more and more intelligent.

Religious Experience Through Common Worship

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I will try briefly to expound the text assigned to me word by word.

First—Religious. We are not talking about ideas, tenets, beliefs or other intellectual points of view. Nor are we speaking of morals, ethical ideals, reforms, social projects or service. Religion itself is the supreme category. Religion is concerned with its faith and with the endeavors which flow from it, but the thing itself is above these mental and moral factors. Religion itself is super-intellectual, super-moral and super-aesthetic.

Youth is especially interested in the mental discussion of religion. Ideas, faiths, questions of belief are argued and re-argued by the young. But these things which are perpetually rediscussed and redefined in all generations are ideas and faiths which have come from historic processes of life itself, from religion itself. Nowadays, our children are taught to express their religion in enterprises of social good. Often something which might be called a religious experience is born of practical endeavor. Yet historically and logically, religion itself is first and its good deeds follow after.

The presentation of religion itself cannot be accomplished without the inclusion of the outlooks of faith and the outreaches of moral purpose, whether presented prosaically, urgently or symbolically. But this presentation can scarcely be said to produce a religious effect unless these ideas and ideals are somehow so invested with vitality as to induce an emotional response. What we call religion includes an apprehension of reality of a different order than the observation of scientific facts or the tentative acceptance of scientific postulates; an apprehension which induces reverence, awe, delight, mysterium and other such like vital elements. Religion proper is neither the grasp of ideas nor the definition of ideals. It is vision and sense of lack, fullness of life, drastic examination, imaginative reconstruction, dedication, loyal disposition, supreme choice, sweeping states of the whole person. Ideas change, moral programs change, religion itself remains the same, its mystery, its insight, its speculation, its illumination, its purification, its self-offering.

Secondly—Experience. The inner experience of some of these attitudes which we call religious many indeed follow on some intense realization of the truth of propositions or ideas. It may be engendered by the witness of heroism or by the presentation of human need calling for idealism. The normal experience is rather set going by something beautiful which produces certain physical rhythms which in turn enhance the mind to the capacity of beholding the truth and increase the vital powers to the point of bravery, decision, and purpose. This experience may happen anywhere. It may be started by a great variety of circumstances. It may occur in the out of doors, in society, in the theater, where some disaster or loss has suddenly revealed the wonder or worth of life, when the pages of a novel have lifted a particular bit of humanity into its universal setting, during a church school song, as well as in church. To be sure, I not only admit but claim that the experience, when it comes, is not strictly religious unless there are concepts of faith and moral definitions already lodged in the storehouses of the mind. The reverence of religion is not just an attitude towards an admirable and

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reverent man or a cathedral or a college tradition, it is a reverence for the whole of life, for God. The afflatus of religion is not just an emotion of pity, nor a startled heart beat of admiration, it is a bigger pulse through which beats some revival of such primitive emotions mingled with the disciplines of thought and of moral endeavor already experienced. Theatergoers, art lovers, nature mystics may be religious and they may not. Religion is not religion unless the heightened imagination is played upon all things and pointed morally towards some thing. The non-religious devotees of the arts do not commonly bring to their experience a prepossession of equipment, either mentally or morally which lifts that experience out of aesthetics into religion. If this experience often happens unawares, it may also often be made to happen. Or at least, we may deliberately from time to time put ourselves under conditions favorable to its production and reproduction.

Thirdly—Common. This experience of religion may frequently come to the individual alone. As a matter of fact it comes to most people more often as they are associated with others in a church. To begin with, even the lone and individual experience is scarcely possible without many factors derived from the common inheritance of faith and the common development of ideals. It is not therefore so individual as it is often claimed to be. Human beings cannot by themselves enter a complete religious experience. The concepts of religion are social, ranging all the way from definite knowledge, through convictions, postulates, bold assumptions on to vague speculations and wistful hopes. All these are from time to time examined and re-examined, discarded or fortified in the mutual thinking and in the process of common living on the part of the religious communion. If the content of ideas in a religious experience is so largely of social derivation, how much more must the ethical content be common. The moral life not only relates itself to others, but also involves the co-operation of others for the achievement of its ends. I have great sympathy with the individual nature mystics who claim to seek their religion in the wide out-of-doors, and with the devotees of the arts whose emotional life is often richer than that of religious communions. But the individualist soon falls out of touch with the ever-freshening thought of religion as well as out of line with the social labors of religion. It would surely be disastrous for any civilized community to isolate its thinking in academic lecture halls, its humanistic endeavors in civic societies, and its emotions in picture galleries and theaters. There must be something to comprehend all these things. That something is religion. There must be some embodiment of religion. That something is the church.

In this connection, I believe that our word common ought to apply in as large a measure as possible to that which is shared by children and adults together. It is a fair question whether we ought not to change our whole system of common worship so that it may appeal more largely to children. It is an open question also whether, having made such a change, we should not have something more valuable to the average adult than we now have.

Fourthly—Worship. If it is clear that religion is something more central and something more comprehensive than ideas about it or even in it or than good deeds to be done or even being done, then the experience of religion must be centered in worship. We have almost forgotten this. Our intense interest in theology has tended to minimize worship, our ethical earnestness tended to displace worship. I believe that a wholesome reaction is coming, a revival of the mystical, the devotional, the spiritually creational

and recreational. I do not wish to evade the hard job of re-thinking our faiths or the harder job of performing them. But these things alone will leave us with a dry religion and dangerously near a moral materialism.

Great gatherings and the enthusiasm of their discussions may yield an experience of religion. The ordinary sermon often presents faiths or urgencies in such a way as to assist the religious experience. But ideas and programs have so long been fed to the people that we have only ourselves to blame if they do not come to church for the main thing—joy, life, God. First get the life for its own sake, then also faiths will be clarified and purposes purified.

If the experience of religion is not chiefly mental or moral, but vital, then the worship which is designed to induce and foster the experience must be of such a character as most surely to increase all the vital powers, both physical and imaginative. This cannot be done without regarding the external aspects of worship as an art nor without making use also of various minor arts as means and aids. Beauty is the great normal joy giver and art the great normal vitalizer.

Far the most important lesson to learn about beauty or about art is that of simplicity. The best art in worship is often extremely simple and old fashioned, hymns, prayers and psalms. People should be taught to enjoy simple services of worship such as are usually disdained today. Not long since I heard a college professor say that he would like to omit the sermon from the college service on Sunday for a few weeks to teach the students the value of simple worship.

Yet I am sure that we shall be more and more inventive of the bolder forms of common worship also. Perhaps the recent revival of pageantry will teach us how to create ceremonial worship that is genuine and simple though rich and colorful. Sometimes we have thought of this field as one in which the service of worship was given up in order to have a pageant. But one evening in our church, we were awakened to the rather wonderful experience of finding that what we began as a pageant had become a service of worship. Possibly after our churches have passed through a considerable period of development in this art, and when our pageants shall have become finer and stronger, we shall not be so much afraid of ceremonial worship. The total process will teach us how best to revive color and movement, symbolism and the various use of beautiful objects in our ordinary worship also.

Beautiful worship, whether simple or elaborate, does not in any way curtail the possibilities of the desired mental and moral content. On the contrary, one of my very criticisms of the ordinary average American worship, on artistic grounds alone, is that too commonly the mental and moral content is not carefully, pertinently or dramatically arranged. From start to finish the well wrought service of worship will choose materials not only for their rhythmic or emotional appeal but also for the declaration and inculcation of the ideas or ideals to be presented in the total service.

Such materials as have a rhythmic or emotional appeal are not easy to find without losing naturalness and simplicity. For some of the children's services such materials may be more brilliant than for the regular church service. For instance, in our church, as in some others I know, we have sometimes a service for children of Junior age in the main church. This service is as nearly like the regular adult service as possible with one conspicuous difference. Each major element of the service is introduced by a

Bible verse appropriate to that part, spoken by a child in vestments who holds also a lighted candle. The candle is merely symbolic, one for prayer, one for praise and so on. When the whole is completed, the communion table gleams with the seven lights of worship, while all the way through there has been movement and charm as well as lessons and admonitions—all of it meanwhile simple and natural.

I fear I have most inadequately answered the editor's question when he wrote: "We want to know how the reverent service of worship contributes to a vital twentieth century religious experience." I am forward to insist that the experience in its mental and moral aspects must be growing and always fresh, and that the good artist in worship must know and use these elements as his content. But his main function is something entirely different. It is to create a service of worship which will enhance vitality. This cannot be done by ideas or ideals alone unless they are presented with such high art or accompanied by such other elements of beauty as to set going the great inward rhythms of body and mind and imagination. For the great tasks of creative thinking and creative, joyful living, common worship is the great vitalizer.

The Validity of Prayer as Modern Religious Experience

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It is no longer difficult to find many people who frankly admit that they have ceased to pray. Surveys of conditions among students in certain American colleges seem to indicate that these prospective leaders do not consider prayer to be of much importance. This situation demands that religious educators attempt to decide whether the modern man, in the light of facts which are being discovered by students of the physical and social sciences, can honestly pray. But the religious educator cannot stop here. If he finds that the modern man can pray he must also ask whether that person should pray, whether the practice will be worth while when compared with the other claims upon his time. The first and perhaps the most fundamental problem which this situation presents is that of determining what is and what is not prayer.

While words serve to separate and define our experiences they also tend to confuse our thinking about what we experience. Popular usage does not precisely restrict the meanings of words, especially in those areas of human interest where scientific investigation and research have not established exact meanings. Religious phenomena are particularly apt to be described in popular fashion, because the religious sciences are the last to appear, if indeed they have yet appeared. Consequently it may be well to study a few of the conceptions which stand in marginal relation to that of prayer.

Children say their bedtime prayers to the Lord and then innocently ask what the Lord is and what He is for. Members of religious congregations hurry through ritual forms and call their actions prayer. Persons who have formed the habit of saying bedtime prayers go to sleep while on their knees. These acts are not prayers though popular speech seems to indicate that they are. An earnest Christian often tries to secure gifts from his God by beg-

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ging for them "in the name of Jesus." He believes that this phrase releases a magical potency which the Deity cannot resist. *Magic* is a better word than *prayer* to describe this sort of thing because it clearly belongs in the class with phenomena generally recognized as magic, and yet in popular language it is described as prayer. While the saying of prayer-forms and the use of magical formulae are often confused in popular thinking with prayer, rationalistically inclined persons sometimes go to another extreme and include under the term such acts as the making of vows and resolutions. These cannot logically be regarded as prayers because they represent a kind of experience far removed from that of prayer. In vowing or resolving the subject acts on his own initiative without conscious regard to the co-operation of the members of his group—but prayer involves co-operative relations with others. Many other examples of the popular use of the word prayer to cover all sorts of conduct in any way related to the experience of prayer might be cited, but these will probably suffice to indicate the need for a clearer understanding of what the word should signify. Such an understanding can doubtless be achieved by a study of the religious phenomena of various cultures to determine which fall into classes in marginal relation to prayer and which may be classified as prayer.

Even if it were possible to put all the prayer experiences in one class their nature could not be known until by comparison and contrast the accidental and insignificant aspects had been eliminated so that the essential characteristics might stand forth clearly. While such a wide comparative study cannot be made it is possible to indicate the probable results to which it would lead.

Among savages, ethnologists find several forms of conduct similar to what adherents of culture religions call prayer. The savage may express an unaddressed wish with all the fervor of a Mohammedan at prayer, or he may listen with solemn approval while his medicine man addresses a disease demon in an effort to exorcise it. Sometimes he falls on his knees before his medicine man and declares his desire "to be not ill." He may tell his wishes to fetishes, ancestors, streams, magical devices or almost any other object. He may even express a wish with all possible earnestness without, apparently, addressing anyone or anything. All these practices seem to correspond to prayer as it appears in civilized groups. Occasionally a member of the tribe will indicate a desire, the realization of the object of which would militate against the welfare of the group. Black magic is an example of a similar process. That member does not experience the elation and self-expansion which come to one who is expressing socially approved wishes. On the contrary he suffers from an evil conscience. Such an experience clearly is not to be considered as prayer. It lacks the element of co-operative endeavor if it lacks nothing else. While many other facts might be cited to indicate the nature of prayer among uncivilized peoples, this sketch serves to show that among these people, experiences which seem to be more like those generally recognized as prayer, than those which fall into marginal categories, (1) may or may not involve address to an anthropopathized object; (2) are seldom if ever addressed to a God; (3) are expressions of desire for the achievement of socially approved ends.

In culture religions similar conclusions are arrived at from a study of the data. Prayers are usually addressed to dead leaders, saints or Gods. But even here there are experiences which do not involve address to a God,

and yet which cannot apparently be classified as anything but prayers. In Primitive Buddhism, if Anesaki may be accepted as authority, men did not pray to a God nor to any being with human characteristics. Their prayer was "an utterance of devotion to the Buddhist cause, of determination to accomplish Buddhist ideals, of conviction of the final destiny of mankind to reach Buddhist perfection."¹ Nichiren prayed with great warmth of feeling to the Lotus of Truth. Stanton Coit has indicated that men of Christian training have often prayed to dead leaders and to spiritual Tendencies and Ideas, even in modern times.² Humanists and members of Ethical Culture groups express their socially desired longings without addressing any known person or anthropopathic object. It seems that these longings, though not addressed to any God, cannot be regarded as other than prayers.

These facts raise the question whether a God is essential to the prayer experience. When the God-concept of any group is examined it proves to be an anthropopathized synthesis of the highest values of the group. When this explanation of the God is understood His function in the prayer experience becomes at once apparent. The God stands instead of the group as an approver of the wishes of the one who prays, so that a God-approved wish turns out to be, in practice, equivalent to a group-approved wish. It follows that the theist who is conscious that his God approves his wishes has approximately the same experience as does the non-theist who is conscious that he is longing for the accomplishment of the will of what he regards as the highest and best—his group. The notion of the equivalence of God-approval and group-approval in the prayer experience is further emphasized by the fact that, just as the practice of black magic brings an evil conscience, so a prayer for that which is considered by the one who prays as contrary to the will of either his God or his group brings a sense of repression and personal disorganization. Here we find that in groups grown too large for the one who prays to realize the group as approving his wishes, as he could do in the smaller savage groups, the God functions instead of the group.

These considerations indicate further evidence for the conclusion that prayer is a process by which the wishes of the individual are integrated into attitudes for the achievement of ends conceived by the one who is praying as socially desired. This raises one further problem. If prayer does not necessarily involve an address to a God, will not he who prays without directing his expression of wishes Godward have to be in the presence of his group, as the early savage probably was when he prayed, in order to realize the approval of his group? Doubtless praying, for most men, does involve either the presence of the approving group or that of the approving God, but the well trained thinker may find in the "selves" or social attitudes of consciousness³ a "society" which functions instead of a group or a God. The dynamic or presiding "self" serves as approver of wishes and through this psychical process the person's wishes are integrated into attitudes for the achievement of ends he conceives as socially desired.

When one comes to think of prayer in this genetic and functional sense it ceases to be for him a magical formula by which he forces the Deity to give him what he wants and becomes a method for preparing himself to

¹Anesaki, M: "Prayer (Buddhist)" in Hastings' E.R.E., *in loco*.

²*The Soul of America*, pp. 225-230.

³Mead, G. H.: *Journal of Philosophy, Psychology and Scientific Method*, 10:377.

achieve and control the best values of his group. Nor is prayer for him thereafter an ecstatic trance in which he escapes by way of oblivion from the stern realities of life. Rather it is a process by which one's energy is brought into readiness for overcoming the obstacles to the achievement of the true, the beautiful and the good. He who knows prayer as this process can indeed "Pray without ceasing." This point of view becomes clearer when it is studied in relation to the function of prayer. To that subject attention is next invited.

The function of prayer may be considered, first, from the standpoint of its effect upon the one who prays. That he who prays is changed in the process can no longer be doubted. He who brings his God or an appropriate group into his consideration when a difficult situation arises sits in council with the highest authorities he knows. Wisdom greater than his own, he feels, becomes his ally, and under its sanctions and inhibitions his own wishes are inhibited or intensified and characterized by the imaged group or its representative—the God. Prayer in this way builds habits of reflection which are invaluable in man's effort to adapt himself to his environment. He who learns to wait for the "voices" of the various "selves" which represent his group relations to emerge in consciousness as he faces a situation, has learned the correct method for beginning the solution of a problem. The "voice" of the God which becomes a guide to theists who pray over a perplexing problem functions in the same way in the thinking process. The carrying on of an implicit conversation between these "voices" clarifies and strengthens the person's wishes. To speak one's desires to those who are regarded as sharing them makes the wishes more valuable to the speaker. Moreover, when one prays for a thing he "burns the bridges behind him" over which weak faith might cause him to retreat. He has thereby pledged himself to stand with his co-workers and he cannot easily turn back. Again, prayer affords a compensation when great losses and sorrows come upon us. To know that others care remains grief's best cure. He who waits in the imaginative quiet of prayer will hear from the depths of his own consciousness expressions of kindness and sympathy even more beautiful and consoling than any of his friends could give were they physically present with him.

While one could go on indefinitely enumerating, or rather amplifying, the foregoing subjective effects of prayer it seems unnecessary to do so because those already set down indicate the method of analysis for studying this phase of the problem. A more pressing problem is that of the objective effects of prayer.

We have already seen that prayer is the process by which the wishes of the individuals are integrated into attitudes for the achievement of socially desired ends. Through this process enthusiasm is generated by intensifying the individual's consciousness that what he is endeavoring to achieve is counted so valuable to the members of his group that he is regarded as more worthy because of his efforts. Through the operation of the law of circular response⁴ his enthusiasm enlists and intensifies the interest of others and thereby power far superior to that which was at his disposal before he prayed is now utilized in answering his prayer. In the second place, when several are engaged in prayer for the same thing they increase the interest and call

⁴Park and Burgess: *Introduction to the Science of Sociology*, p. 788 f.

out the energy of each other by interstimulation so that more ability for the acquisition of the desired end is developed than would have been possible without prayer. One other instance must suffice to illustrate the point under consideration. He who in prayer becomes vividly conscious that the thing he seeks is of high social worth gains thereby a sense of his own worthfulness and of the righteousness of his cause. The poise and self-confidence with which this man moves among his fellows will tend to mark him as a leader of his cause. The increase of his following as he draws men to him will bring greater resources for the answering of his prayer. This means that ends are seldom if ever realized as they are provisioned, but that the enthusiastic provisioning of them does produce far-reaching changes in both the physical and the social environment of the one who foresees and seeks to achieve them. The increased enthusiasm, the heightened comradeship, the poise and quiet confidence, all the fruits of much prayer, become character which, by its charm, increasingly enlists the social and consequently the physical forces of the universe until all things become possible to him who prays believably.

There seems to be a strange fitness in things. As each new age or generation views the world from its vantage ground the conceptions of its predecessors seem too small. The result is a constant enlargement of the older notions to fit the new conditions. Here is probably a key to the solution of the problem raised by the apparent lack of interest in prayer which savors of magic and superstition. A scientific age can pray only if the practice is in harmony with the mind-set which scientific method and training are inevitably producing. It begins to appear that the scientific method of studying religious phenomena has given us a conception of prayer which will lead to its reinstatement as one of the most important religious experiences the modern man can have. A consideration of a few of the aspects of modern life will, I believe, make clear this proposition.

The newer means of transportation and communication afford an ever-increasing stimulus to rapidity of thought and action which carries with it a temptation, especially to the weaker of us, to fall into the habit of hurrying, to "jump at conclusions," become nervous wrecks, lose control of ourselves and of the forces at our command. The delicate foods, charming perfumes, soft beds, and the other luxuries of our civilization, while enriching us to the extent that they are socially invested, afford easy entrance to the useless sensation-seeker. Perhaps no trend of human culture has been as valuable as the scientific attitude, but it presents at least two grave menaces to human welfare. If all of us become discoverers of formulae and mechanisms and refuse to view the relations involved in new discoveries sufficiently to keep an adequate world view into which new knowledge and mechanisms are organized for the achievement of social good, the romance of life will be lost as the power to set up and attain worthy ideals dwindles. The second consideration comes from the possibility that the social scientist will realize his ambition of becoming the determiner of our destiny through his knowledge of the laws of social control. Education is rightly being emphasized, but here we are confronted with the possibility that college diplomas will become largely matters of fashion and that the graduate will not view his training as increased opportunity for social service. As educational and sociological advance emphasize the power of the group over the individual the resulting habit complexes may make for weak conformity rather than

creative participation as the accepted group relation. The increasing complexification of our modern life requires one to face more new situations than ever before, which means that man must rely increasingly upon reflection and creative intelligence, and not upon habit and custom, for the effective conduct of himself and the social order.

If the reader will recall the definition of prayer to which this study has led, and the functions of prayer presented, it will appear at once that the victories modern life promises us and the dangers with which it besets us are probably conditioned upon the ability of religious educators to train humanity in the art of praying effectively.

Religious Experience as the Physician of Souls Sees It

CARL S. PATTON*

More than twenty-five years ago I read two books that were new at the time, and that were of great value to me. One was Prof. George A. Coe's "The Spiritual Life." The other was Prof. Starbuck's "Psychology of Religion." Prof. Coe has written many books since that first one, and the psychology of religion has been carried to great lengths by him and by many other writers. But two or three things came to me out of the reading of those two books.

The first was that religious experience is definitely associated with the physical and mental development of the individual, and therefore with certain periods in his growth. It seems strange that so simple and obvious a fact had not always been recognized. There is a religion of childhood, just as real and just as serviceable to children as the religion of grown folks is to them. There is an age at which boys and girls grow out of this religion of their childhood, just as naturally as they grow out of other phases of their youth. The years in which this expansion of religion occurs, in boys and girls respectively, have been fixed by countless questionnaires, and are as well known as any other psychological facts. People are naturally religious, at all ages. "Religious experience" consists largely in outgrowing the religion that belongs to one period and growing into that which belongs to another.

But this natural development is not always a smooth one. It is natural for some folks to go by fits and starts. There are ups and downs in everything. Bad health, too rapid physical growth, and the teaching of religious positions that later come to look absurd and meaningless, make a lot of trouble in religious experience. One would expect that the churches in which boys and girls are taught to look for sudden conversions would show somewhat uniformly that type of experience, and that the churches which teach that religion can and should be an uninterrupted growth would show that type alone. But it is not so. Many people waste years in trying to be converted, and finally give it up. They were mostly good Christians while they were trying, and they are equally good Christians after they quit. Many other people who have been taught that they needed no conversion, have nevertheless passed through an experience best described by that name. Where the religious life goes on without cataclysms, it does not generally go on without variations. Periods of depression and elation occur at certain well marked points.

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What the pastor gets out of all this is that religion is not primarily an "experience." It is a way of feeling about things and people, and a way of behaving yourself. The less the attention of young people is directed to the religious experience, the better. If they behave themselves, and live the practical Christian life (which for ordinary circumstances and persons cannot be distinguished from the every-day life of duty and pleasure lived in a high-minded and unselfish way) the experiences will take care of themselves. But if they do have religious experiences that trouble them, or if they fail to have such experiences as they think they ought, then they need some wise person to direct their attention again to the objective Christian life, and to reassure them that there are as many varieties of religious experiences as there are people, and that whatever experience is natural to them is the kind that God has intended them to have. The "Physician of Souls" is greatly indebted to the investigators who in their laboratories have confirmed what his own good sense and practical experience had already led him to expect.

Religious Experience and Social Conflict

GEORGE S. LACKLAND*

The place was an Adult Bible Class Room. The time, Sunday, 10:00 a. m. The program was a debate between the minister and a radical on "Resolved that Class Conflict is Un-Christian."

The minister declared religion to be service. Conflict is selfishness. The method of force is a sure means to self destruction. Conflict is the product of lying propaganda. It produces inestimable suffering. It tears the human race asunder. It defeats brotherhood. Both sides fail to secure the ends they have been seeking. Class conflict must stop. In any type of evolution it will be relegated to the junk heap as unfit to survive.

His denunciation was applauded. He had voiced the general opinions of the class. He even felt a bit sorry for his opponent, who had been so completely demolished.

The radical however seemed perfectly calm and composed. "I wonder why our friend didn't propose as his theme 'Resolved that Gravity is Un-Christian'; or 'Resolved that Birth Pangs are Un-Christian.' Merely because class struggle is unpleasant he thinks it is debatable." Then in thorough Darwinian fashion he took up the question of the struggle for existence and traced the various race and class conflicts which mainly comprise human history and concluded by mildly suggesting that "Possibly the Reverend might consider history un-Christian. We are more concerned, however, with his solution—if he has one."

History is the record of revolt. The Jewish Nation had its genesis in a general strike on Pharaoh. Greece and Rome had their slave revolts. England, France and Germany all experienced peasant rebellions. Church histories do not give much space to Luther's attitude toward the Peasant Revolt in Germany. It does not add much glory to his religious experience.

The history of Constitutional Government is largely the story of conflicts between those represented by the franchise and those excluded. Successively the barons, the knights, the business group, the farmers, the tax payers, the male adults and finally the women by rather a long process of

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education and agitation insisted that they were human beings and as such were entitled to a voice in government.

The struggle in economic relations has been more recent and some think more intense than the fight for political rights. In the main it was the underlying power behind the demand for the franchise. The Marxian school has gone so far as to advocate that Economic Determinism is the only logical interpretation of history. Dr. Shailer Mathews has exposed the weakness of this theory of life in "The Spiritual Interpretation of History."

Yet, read in all other factors that one can, the fact still remains, that the greatest obstacle in the path of universal religious experience is the various class and racial conflicts in the realm of social relationships.

Was Kipling fair when he said that the sons of Martha were compelled to take the buffet and cushion the shock for the sons of Mary?

Is there any truth to Talleyrand's assertion "Society is divided into two classes: the shearers and the shorn?"

When Lincoln debated Douglas did he overstate the facts when he said: "There are two principles that have stood face to face from the beginning of time. The one is the common right of humanity, the other the divine right of kings. It is the same principle in whatever shape it develops itself. It is the same spirit that says 'you toil and work and earn bread and I'll eat it.'"

Was not Tolstoy a little hard upon our "Lord Bountiful" attitudes when he exclaimed: "We will do almost anything for the poor man—anything except get off his back"?

Yet, if one doubts that there are classes in America, let him enter into conversation with the executive committee of the Rotary Club and suggest that the labor leaders have the good of the country at heart. Then let him try the same experiment on a group of labor leaders about the Employers' Association.

Nowhere has this been more evidenced than in a recent election event. The business interests of Cedar Rapids, Iowa, were bitterly opposing Brookhart. Amidst vociferous cheers a business club heard the announcement of his defeat. The writer was seeking to interest both the business and the labor groups in a labor education program. That day the business men were very accessible and affable. The labor group were gloomy and pessimistic. The following day returns had Brookhart re-elected. The business men refused to attend a luncheon that had anything to do with "— labor gang." The labor group were willing to assume any type of program. The sad thing was that in the entire city there was no established contact between the two groups. They were fighting each other with a hatred not seen since the fury of war hatreds died down.

This bitterness is not confined to industrial centers. There is a similar antagonism in rural communities. Listen to the farmer as he discusses credit, deflation, the obstacles he has encountered when seeking to develop co-operative marketing, etc., and one will soon catch signs of social conflict.

Just as it is more or less futile to discuss war without considering the causes of war, likewise is it unprofitable to consider social conflict and ignore the causes.

Herein has the program of "law and order" groups failed. Does it

benefit the community much to double the fire department while permitting inflammable materials in the furnace rooms?

An I. W. W. leader said recently to a group of business men, "We fellows can't put anything across until conditions are rotten enough to justify it." This has been understood by firms that have inaugurated employee representation. It has worked infinitely better than anti-syndicalist laws! Henry Ford does not need to fight any type of labor organization. There are no conditions in his plant that furnish reasons why the men should organize.

These causes of social conflict are not vague imaginings of an agitator. They are certainly as potent and as relevant as the causes of modern wars. Have treaties been scrapped between nations? What about industrial agreements? Is there no autocracy in industry? Is there no spy system in industry? If the women and children of Belgium were a *casus belli* in 1917, what of the women and children of fifty per cent of industrial workers that are below the standard of a minimum wage in America? Is there much more willingness to surround a table and settle industrial disputes in the light of reason, than there seems to be enthusiasm for the League of Nations in the United States Senate?

"Yes but the interests of the employer and the employe are identical," objects a great heart. "So are the interests of France and Germany and of the United States and Japan if viewed in the broadest light." We have learned by painful experience in the United States during the past seven years that we cannot prosper when Europe is starving. The practical problem is to enlarge one's viewpoint and experience to the place where he can witness himself as part of a universal whole rather than an end unto himself.

This introduces the question of loyalty. Where does one's first loyalty belong? Religion says to God. Employers say it belongs to the firm. Labor groups insist that labor solidarity is the supreme loyalty. Governor Allen of Kansas pleaded that the public was the supreme consideration in industrial disputes. The question is very complex. One is a consumer as well as a producer. Under profit-sharing plans the workers are becoming owners. If these problems could be practically solved the question of loyalty would be less complex.

Various types of Parasite institutions exist to thrive off of class conflicts. We have "information services" which exaggerate and distort facts concerning industrial disputes. We have "detective agencies" for strike breaking purposes. There are professional groups who serve as "spies" in union meetings. It has been charged that in every great industrial concern there are elaborate systems of espionage. This naturally destroys confidence between groups. Many national anti-radical organizations exist to keep alive class antagonisms. They have their press agents. Their main motive however is to fatten from class differences. When information of the strife in industrial relations is scarce they have no scruples about manufacturing the same. What should be the attitude of religious experience to this type of "false witness"?

There is a natural reason for increasing demands upon the part of all people. An old Cape Cod Captain explained the matter to John Graham Brooks as follows: "My father wanted fifteen things. He didn't get 'em all. He got about ten and worried considerable because he didn't get the

other five. Now I want forty things. I get thirty and worry more about the ten I can't get than the old man used to worry about the five he couldn't get." Of course, education is largely responsible for the expanding needs with the development of life. One's only remedy for this would be to stop democratic processes of education.

In one sense religion is an active agent in enlarging human needs. Witness the claim of the foreign missionary that one of the by-products of his work is the increased demand for commercial goods. There is also a protest coming from native rulers that the missionary stirs discontent. He does foster discontent with ignorance and disease. He does inspire the abolition of customs which cramp and dwarf life. He possibly is responsible for the building of colleges, hospitals, and printing plants. Some of his critics add to this list child labor, imperialism, monopoly, secret diplomacy and the whole mess of evils that seems to attend Christian civilization.

Many friendly critics of the church as an institution of religious experience, assert that it has been prone to exalt *laissez faire* as the will of God. It has given its loyalty to things as they are rather than things as they ought to be. Witness the philosophy of Paul evading the question of slavery. The Church was the bulwark of monarchy in Europe. In return for its opposition to democratic ideals it was supported by taxes. In modern times we have furnished chaplains for armies and have been bluntly told by advocates of the goose step that it is our business "not to reason why," but to furnish spiritual morale for militaristic ends.

This adherence to traditions in the name of authority compelled men like Luther, Wesley, Booth and Roger Williams to depart from the fold of their choice in order to be free to follow their deepest religious convictions.

Any institution worthy of the name of religion must set its face like flint against any condition which makes impossible the "abundant life."

Professor Ellwood maintains that in Western Civilization our business and political ideals are generally anti-Christian. In a religious manifesto signed in May, 1921, by Dr. L. P. Jacks, Dr. W. B. Selbie, Dr. John Clifford and other British leaders, they said: "No lover of mankind or of progress, no student of religion, of morals or of economics, can regard the present trend of affairs, without feeling great anxiety. Civilization itself seems to be on the wane. . . . The nations are filled with mistrust and antipathy for each other, the classes have rarely been so antagonistic, while the relationship of individual to individual has seldom been so frankly selfish." Can facts like these dawn upon the leaders of Christendom and then result merely in an acceptance of things as they are, without absolutely discrediting that religious institution?

These social conflicts cannot be kept outside the church. In a recent article Dr. Worth Tippy describes how churches were rent asunder and pastors compelled to seek other fields of labor because of the antagonisms engendered by the Railway Shopmen's strike. Just as it seemed impossible to be neutral in war time, circumstances compelled the church to line up in communities, where the strife became acute.

One might probe a bit deeper and ask whether the leadership of labor which has its membership in the church is more amenable to conciliation than the leadership outside the church? Are the employers of labor who are members of churches working out their religious creeds of love, good will,

trust, worth of human personality, brotherhood, etc., in their factories? Is religious experience valid in life unless it does affect the practical differences which are threatening civilization?

Has the church no program for social conflict except either to ignore it or to become the tool of either side? Bishop Irving P. Johnson once said, "We don't like social conflict but it is here. Capital and labor are in two armed camps. All I can see that the church can do is to send chaplains to both armies."

Is it not true that we have been rather lax in sending chaplains to the armies where the rank and rations have not been of the best grade? Have we not withdrawn churches from city districts as they became poor? Do we not compete in a most un-Christian way for the rich suburban districts?

We cannot separate the rise of British democracy from the Evangelical Churches. The Methodist class meeting was the training ground for many British labor leaders. To exalt the dignity of human personality to "sonship with God" is to call for a dignity that will never be gratified until the abundant life is reached. Would it be a good thing if we could eliminate all discontent? Was Browning right when he cried:

"A man's reach must exceed his grasp

Or what's a heaven for?"

The ideals of religion have been called the "Sky Lines of Life." What type of horizon have our individualistic religious experiences given to social conflicts?

There are an increasing number of men like Rockefeller, Nash, Meyers of the Duchess Bleachery, Filene of Boston, and Rowntree of Great Britain who are seriously carrying their religious experiences into the realm of Social Conflict. These are very heartening pioneer experiments.

In contrast we have the experience of W. P. Hapgood of Indianapolis, who sought from pure humanitarian motives to create industrial democracy in his factory and who has found not even interest, to say nothing of encouragement, in the ministers or churches of his city.

Yet, in the main, the pendulum is swinging toward the application of religious experience to our social relationships. A decade ago the church was denounced as a tool of the employing group. The Steel Strike Report did much to change the attitude of the public toward the conception of a subsidized religion. Recently in street car disputes in Detroit and Denver the employes selected preachers to represent them. They were promptly rejected by the management. This certainly indicates a change in the trend of affairs.

Dr. Shirley Case, in "The Evolution of Early Christianity," admirably sums up the relationship of religious experience to social conflict when he says: "Christianity can be ultimately and comprehensively conceived only in the developmental sense, as the product of actual persons working out their religious problems in immediate contact with their several worlds of reality."

There is developing within religious experience a growing consciousness of stewardship. Success is slowly but surely being defined in terms of service rather than in terms of power. The old concept of the chief's club standard of success is giving way.

If religious experience is only valid as it touches several worlds of reality, we shall have to face unpleasant facts. A vital religious experience

certainly must increase human awareness of pain and misery. It must set itself rather vigorously to the destruction of all forces and relationships which dwarf human personality.

As a nation cannot endure half slave and half free, neither can a dualistic religious experience survive. We cannot be Christians at home and pagan in business and politics without dissipating our religious experience. We must carry all our relationships into our prayer life. There must be no line fences in our good will.

Professor Ames has well said "Religion is the consciousness of the highest social values." Let us press toward this mark as the goal of our religious experience.

The Social Worker's Religious Experience

MARTIN HAYES BICKHAM*

Rachel of eight summers had a brother of six years who delighted to chase her around the yard with angle worms. She feelingly remarked to the neighbor, the mother of a new baby, "Oh, I'm so glad it is not a boy. You wouldn't want a boy. They tease you too much. I know, for *I've had experience.*"

This remark of Rachel's may fittingly lead us into this discussion of the social worker's religious experience. Every social worker of any professional standing could heartily join Rachel in saying, "I've had experience." But close examination of these religious experiences of social workers might reveal as many "varieties" as William James pointed out in his now famous study of religious experience. Even though professional social workers may tend toward the development of a type, they come under modern conditions from many and varied life situations. Such religious experience as is attained is a product of these varied social and spiritual environments. Under the modern social concept of the development of personality, the religious experience will be revealed as a fruitage of those feelings and thoughts aroused within these varied aspects of the social milieu.

The early family and home life with the vivid impressions of childhood set the trend of religious experience. The associations in the larger group in the school or Sunday school leave their molding touches upon the growing personality. The possible range of experience is very wide. One may develop religious feelings and ideas within the older forms of Orthodox Jewry or within the Roman Catholic Church. Another may come to fuller religious experience within life situations prescribed by Protestantism, with its varied shades of emotion and opinion, from the most repressive and orthodox to the modernist and liberal types. Still another may be guided to more mature religious experience within a social group stressing the ethical aspects of religious thought. But, whatever these early social molding groups may be, they leave their ineradicable impressions upon the developing personalities caught within their fringes.

With such early impresses, these embryo social workers emerge into that freer thought world of the college or university community. Here most of these early religious feelings and ideas must undergo revision and change. These basic emotions or the religious aspects of personality must face the

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rationalizing processes. The concepts of philosophy as they are more or less fully comprehended throw these earlier religious experiences into new and more dynamic relations. The "faith-state," as Leuba calls it, is checked up by the newly appreciated concepts and hypotheses of science. The religious sentiments and even the religious creeds with all their aura of tradition and hoary age to sanction them are subjected to fresh and genuine scrutiny. The developing personality attempts orientation on these vast fields and attempts to drive through to an appreciation of what James calls "the Essence of Religious Experience."¹

In some such way as is merely sketched above, the person who is to become a social worker achieves a religious experience of a personal kind. At about the same period, that is, during college or just after, the decision is reached to go into social work. This decision is most likely closely knit up with religious experience. In many cases the outlook in social work is chosen because it seems less restricted and hemmed in than direct work within one of the religious communions as a religious worker. The deepest feelings surge up in a passionate longing to secure or bring help to those caught in the all-too-evident maladjustments of modern society. The way of change and helpfulness seems blocked in the rigor of the church's attitudes. So the youthful and ambitious would-be corrector of social ills sets out on the career of a social worker. But, in the way inevitably prescribed in the on-going social process, the inhibitions, the sentiments, the religious attitudes achieved in the social milieu of the past of his family and community are carried along. Social or group religious experiences have tended to mold and fix the personal religious experience. With this equipment of personal insights, sentiments, and attitudes toward social life and organization, the career of the social worker must be started.

But what happens next? The whole personality, including religious experience to date must, under current conditions, be subjected to the discipline of learning the techniques of a new profession. The time is past, if it ever existed, when religious motives are sufficient to deal with human ills. These feelings and emotions of surging helpfulness must be harnessed like the falling torrent to really release currents of constructive healing for our social maladjustments. The broken family must needs have more than a basket of food or a ton of coal if the budding child personalities caught therein are to be released from these deforming pressures and given a chance at full development. The moron and other deficient human types need more than sympathy, if social life and the best possible development is to be secured for them. To these basic qualities of quick sympathy and dynamic love for all of life's unfortunates must be added a technique, as quick to read the social situation and as determined to remedy the maladjustments, not only temporarily but in a way that will lift once for all as far as is humanly possible, family and person from the repressing and limiting situation. This acquiring of the social technique of a particular phase of social work by the social worker has an inevitable effect upon the personal religious experience. The changes may come slowly or rapidly, but come they will, under subjection to these disciplines of the new profession. The religious attitudes of warm friendliness and helpfulness will tend to stiffen and harden under the tension of scientific discipline. The personal senti-

¹*The Varieties of Religious Experience*, page 508.

ments in regard to disease, poverty and ignorance will grow more stern and exacting. The passionate desires for mutual adjustments of individual and group, of group and group, of group and community, will be swallowed up in the larger sweep of corrective social methods. Thus the more impersonal and rational scientific disciplines will swallow up the earlier personal natures and dominant purposes, so intimately interrelated with the basic religious experience. The whole process tends to produce changing aspects in the developing religious outlook of the social worker. Religion is seen, not only as a factor in the formation of personalities in its older individual emphasis, but also as a potent social agent in the transformation of ancient human institutions. The social worker who started as something of an individualist in his experience and outlook, is swung by these experiences through the arc of the social circle, to a more thorough communal and social viewpoint. The tasks that lie ahead must now include more than the relief of the hungry and socially disadvantaged. In their sweep are included the fundamental duties "of discovering the trends and needs of human society, of studying the underlying forces of every kind, so far as they focus upon human welfare, and of attempting to contribute toward reshaping institutions and directing the forces involved."²

There can be no legitimate assumption that the religious experience of social workers, on what James calls its "farther" side, *i. e.*, the side toward God and other aspects of the religious sentiments, may be different from that of other humans in the same social milieu. But the very nature of social work, in many of its varied aspects, plunges social workers into social contacts and life situations that tend to create on the "hither" side of religious experience, environing conditions, in many respects different from those of the average person. To these aspects of the religious experience of social workers some attention must now be given.

We have briefly reviewed the type development of the religious experience of the social worker from childhood to the acquirement of the social technique essential for the professional tasks that lie ahead. Thus equipped and prepared by the past, social workers plunge into the very center of the social vortex. The nature of their work puts them into constant association with the consequences of social maladjustments, as seen in the broken persons, deficient family groups, and repressive institutions, that constitute their new working environment. The average person meets these situations only occasionally in the course of his life experience, but to the social worker, wrestling with the results of disease and poverty and ignorance and crime is a part of the daily duty.

These contacts pull in two ways upon the social worker. They draw upon the resources of sympathy to unloose them to help heal all this human misery and suffering. They stir up the depths of indignation at the injustice and prejudice and hatred and greed in other humans that in part causes all this suffering and misery. These two aspects of the social worker's contacts tend to influence the growing religious experience.

Help and comfort must be found for the broken-hearted mother sitting by her dead child. Food and coal do not meet this aspect of spiritual need. The social worker must go into the depths of personal experience and draw upon those sources of spiritual sustenance that have proven of value in

²Tufts, J. H., *Education and Training for Social Work*, 1923, page 86.

the past. The religious experience of the social worker is thereby deepened.

The next day possibly will include an interview with some broken person who has come to the end of the rope and decided to end it all by suicide. Here again the social worker is facing one of the raw ends of life. Relief in money or in kind is inadequate for such a situation. It plows too deeply into the vitals of life. Only the infinite resources of the spiritual aspects of experience are of utility in leading this broken spirit back to self-confidence and a dynamic assurance in the ultimate justice of life. Here again the very springs of religious experience are drawn upon and prove adequate for the occasion. Thus life moves on and experiences multiply for social workers. Each occasion tends to deepen the confidence in these inner resources of the religious life. These contacts tend to deepen the personal religious experience and to build up reserves of confidence in the realities and facts of the religious aspects of experience. Tennyson has caught up this aspect of the experience of the social worker in the words of the nurse in the pathetic poem entitled, "In the Children's Hospital":

"Oh, how could I serve in the wards if the Hope of the World were a lie?

How could I bear with the sights and the loathsome smells of disease,

But that He said, 'Ye do it to me when ye do it to these'."

But the social worker is constantly thrown into those human relations, wherein the strong and greedy and merciless and heartless are met both in person and in the broken end results of their policies and programs of social action. Prejudice, suspicion and hate are encountered in the raw. Injustice and oppression and greed with their depressing effects on human personality are seen in current operation. These varied, unlovely aspects of human nature tend to bear in and down on the social worker. These dealings with this nether side of human experience bore in upon the sensitive soul. They become oppressive and burdensome. Life tends to appear like a rude nightmare. Faith in human nature is weakened and under-mined. The possibilities of justice seem to be very remote. Into such hours of bitterness and travail of soul the solace of genuine religious experience may be as balm to the wounded spirit. The social worker is driven back to consideration of the basic experiences of the inner life. What Leuba has described as "the faith state" comes to the forefront of the consciousness. As Gardner puts it in his most recent book: "The reality of spiritual aid amid the trials and difficulties of life is the solid basis of religion and unless it were a solid basis religion would vanish from the earth."³

Behind the chimera of injustice and wrong rise up the visions of a just social state wherein love and brotherhood are dominant factors in the operation of all phases of social experience. New courage comes with vision. New energy wells up in the soul urging on to battle for the right and justice. New attitudes of confidence and faith are wrought out under the stress of such experiences. Fresh and stronger faith in the justice of the universe is developed. The religious experience is broadened and deepened. The old faith in God is confirmed and strengthened. The soul life develops new proportions and takes new hold upon the basic realities of human experience in the realm of religious faith. Tennyson portrays this experience in his description of the crisis in the life story of Enoch Arden:

"He was not all unhappy, his resolve

Upbore him, and firm faith and evermore

³*The Practical Basis of Christian Belief*, page 181.

Prayer from a living source within the will
 And beating up through all the bitter world
 Like fountains of sweet water in the sea
 Kept him a living soul."

In some such way as is above indicated in outline, but with many variations, within the varied aspects of social work life experience moves on for the social worker. The daily experience with human suffering and social maladjustment as the end results of human greed and injustice in persons and groups and institutions, tends to force the worker more deeply and sustainingly into the very heart of religious experience, enlarging and enriching the soul. Browning in his "Pauline" seems to have caught and described this experience with true poetic insight, when he sings:

"T was in my plan to look on real life,
 The life all new to me: my theories
 Were firm, so them I left to look and learn
 Mankind, its cares, hopes, fears, its woes and joys;
 And as I pondered on their ways, I sought
 How best life's end might be attained—an end
 Comprising every joy. I deeply mused."

.....
 "O God, where do they tend—these struggling aims?
 What would I have? What is this sleep which seems
 To bound all? Can there be a waking point,
 Of crowning life?"

.....
 "My God, my God, let me for once look on Thee
 As though naught else existed, me alone!
 And as creation crumbles, my soul's spark
 Expands until I can say, even from myself
 I need Thee, and I feel Thee and I love Thee."

.....
 "Sun-treader, I believe in God and truth
 And Love."

The Religious Experience of a Christian Radical

ANNA ROCHESTER*

One day some sixteen years ago my eye fell on a title among the "new books" in a public library: *Christianity and the Social Crisis*. I was trying more or less conscientiously to teach a Sunday school class and reading some of the then modern books of biblical criticism, but this other field of social Christianity was quite unknown. The chapter headings looked interesting—they might throw more light on the Hebrew prophets—so I took the book home.

I am sorry now that the one time, some years later, when I heard Mr. Rauschenbusch speak I did not tell him what a revelation his book had brought me. It picked up and illuminated all those suppressed strays of consciousness that had bothered my childhood. Why must some people live

*Miss Rochester is editor of the "World Tomorrow." In asking for this article the editor made the specific request that Miss Rochester describe her own religious experience, rather than write in general terms.

in the kind of houses that I had seen from the elevated railway when we went to the city? Why did the man who took care of our furnace and our garden and chickens and horses have such queer stuffy rooms in the barn, without any plumbing? It was quite plain from what they taught us at school that the world was a finished product. All the heroic important things had happened in the past, and with the freeing of the slaves in the Civil War the United States had become in truth the Promised Land that they read about in the Old Testament on Thanksgiving Day. If only everybody would go to church and the heathen could be converted and go to church too, we would have a pleasant earth where we displayed our culture and got married and peacefully prepared to join the select in Heaven. There was a discrepancy lurking in the child's consciousness between a good many of the sayings of Jesus and the thrifty, comfortable world in which some of us lived. But this did not seem to bother any one else and the difficulties were forgotten.

Two years of college had not revived them. It was quite plain that ability and brains rose to the top and nobody need be poor if everyone could be better educated and keep sober. Even the intellectual difficulties of our theology did not seriously arise at that time. With an easy complacency I accepted a liberal view of the Bible, a firm belief in Jesus as the final and complete revelation of God, and the Episcopal Church as the most balanced and pleasing of his competing representatives on earth.

It is hard now to disentangle the first impressions of Mr. Rauschenbusch's revolutionizing book. It released one's longing for a sincere interpretation of the guiding principles, the essential spirit of Jesus. The sham ethics of our conventional Christianity fell away, and Jesus stood forth as the challenging hero who summoned us to high adventure. A Christian could not accept as right a social order based on struggle and domination, with the penalty of dire poverty inflicted on those who fell behind. The real problem before the churches was the re-ordering of our common life in the so-called Christian world.

I remembered with shame that four years earlier I had become involved one day in an argument with a certain well-known and brilliant woman. She had defended labor unions, and I had used all the familiar commoplaces about the iniquities of plumbers. It happened that, shortly after Mr. Rauschenbusch's book had shaken my mind loose, we spent several weeks in the mountains in a little colony where she and her friends were staying. They welcomed me as a neophyte and tended and enriched the new ideas. For the first time I learned to know people who had helped strikers, spoke familiarly of Marx and Bakounin and Keir Hardie and Eugene Debs, understood the difference between the A. F. of L. and the I. W. W., and even, some of them, belonged to the Socialist Party. And these people were members of the Episcopal Church with a more varied and beautiful "religious" life than I had ever seen.

They challenged me: Do you believe in prayer? Of course every Christian "believes in prayer" so I followed them in ardent daily intercession for social movements, which grew along as a separate habit supplementing the daily prayers about my own soul and my dearest friends. They taught me the rich Catholic conception of the Holy Communion as the very Bread of Life, the Presence of Christ, the channel of his response to our common

dependence upon him. It bothered me a little that the fruits of the sacramental life were not clearly different from the fruits of other types of Christianity. There was always a Protestant "but" reserved in my consciousness. In those years, however, came the high water mark of "religious" experience. The Presence of Christ seemed to answer my longings. And I was of the chosen few who were helping him to re-order human society.

Then came the war.

It happened that I was one of those socialists who escaped being fooled by slogans and propaganda. Without the veils of the crusading spirit the raw absurdities of war stood naked. They were the horrible offspring of a cruel social order dominated by Christians who did not know Jesus. And when men and women nourished by the Holy Communion shouted and slew with the worst, the glory faded from the Sacrament.

Perhaps I had invested it with magic that was a perversion of the Catholic faith. But the rite no longer brought me the Presence of Christ. If the power of the Sacrament lies wholly in the thought and desire of the communicant, then the bread and wine are merely symbols, full of poetry and beauty but no longer the Source of Life. I had accepted the mystery too easily. The Presence of God needed no such mediation. The war dramatized the fallacy of the Catholic position. The church became again a human institution.

The service is still rich in association. Many of the familiar words now offend my sense of truth but the memorial of Jesus' ultimate giving remains. It reminds us that only with our fellows, in a common search, do we find Life. But just in so far as we accept this symbol—or any other—as in any least sense a necessary vehicle of the Spirit or a substitute for creative experience and beauty of relationship in our own human existence it seems to me that we are perverting religion.

Religion which seemed at one time primarily the relation of one's soul to God, with of course a genuine but secondary regard for ethics, has become for me now a far more inclusive matter. The two commandments of Jesus are inseparable. Words fail me for stating the truth; I am struggling toward a synthesis which still eludes me. A few friends in a little group who have lived together and prayed together understand one another because we are traveling on parallel paths. But most of our efforts at explanation to others are met with ready, but quite inadequate, labels: "Yes, there is a great appeal in pantheism." Or, regretfully, "You are caught in the modern trend toward humanitarianism."

Also I see that there is much to learn about religion in its inclusive sense which is not explicitly clear in the teaching or experience of Jesus and which is coming to the race today through men and women who will not take the name of Christian. Gandhi, for example, the Hindu mystic who has given himself utterly to the redemption of the untouchables, the reconciliation of Hindu and Mohammedan, and the forging of a new social weapon in the self-disciplined solidarity of non-violent non-co-operation, stands out as the greatest religious leader since Jesus. His followers are demonstrating a popular grasp of spiritual power for which the "Christian" world has nothing comparable to show. I believe that there is a valid religious experience also, a creative contribution to the kingdom of God that Jesus desired in the vision and endurance of the conscientious objectors who, along with a com-

plete theological agnosticism, saw beyond the limited loyalties of nationalism and the futility of killing your adversaries, and faced prison, illness, and in some cases death for an ideal which the church officially and most Christians individually despised. There is a valid religious experience also in such comradeship as that of the I. W. W.'s who turn from all religion as the cant of the exploiter but who give themselves patiently and readily for the release of the workers from bondage. In the German Youth Movement's quest of beauty and sincerity,—so easily tagged as agnostic, pagan, oriental—is also a stirring of a spirit akin to Jesus which no church, either Catholic or Protestant, could have started or seems ready to comprehend.

Religion—if one may venture to add another to the multitude of definitions—seems to me any sincere quest of Truth in which some reality outside ourselves beckons us on and touches our springs of action. It is religion expressing the spirit of Jesus if a forgetting of self and a giving to the utmost are the response which the truth outside ourselves calls forth in us. There is no religion without prayer, but the meditations of the poet, the reasoning of the scientist, the songs of the I. W. W., the music and the ritual of the German Youth, may be, I believe, as truly prayer as the sacramental worship of the Catholic.

For me, prayer has changed with the development of thought and experience. An intense consciousness, indescribable but unforgettable, as of a mysterious Power to which one yields, passively, joyously, with a sense that one may go out from the silence strengthened by a Gift peculiar to one's own soul, used to come in very rare moments. It seems the fruit of a religious effort in which the perfecting of my own consecration was the pivot, and intercession was a separate matter, a sort of service rendered by those who had earned a strategic position with God. But gradually the old distinction between personal prayers, meditation, and intercession has faded. The cultivation of one's own soul according to the methods set forth in books of devotion has seemed for years a curiously selfish affair, quite unlike the spirit of Jesus' praying as this is described in the gospels.

More and more the quality of one's personal relationships, imaginative understanding of others' problems, analysis of the conflicts in human society, seem the very stuff for the leisure and open-mindedness and effort to find underlying Truth which are prayer. The self-centered petitions against selfishness are crowded out. The Poet in our little group long ago made this transition and has recovered—if she ever lost—the mystic sense of the loving presence of God. For others the way is colder. Our occasional ecstasies have not returned. But there continues a steady undercurrent of conviction that a Spirit in the universe responds to every human longing after Truth and Goodness and enriches our thinking and striving just in so far as we are able to center attention outside of ourselves. In great personal crises of pain or sorrow the self is more insistent. Even here I believe the experience of Jesus suggests the same basis of effort.

This kind of prayer assumes an idea of God for which the Fatherhood in the teaching of Jesus remains the truest and most understandable symbol. But as a definition of God it is incomplete. Jesus himself gives no satisfying answer to the eternal question of the origin of evil. Does the presence of evil—suffering, injustice, lust, insensitiveness—negative the truth for which Fatherhood is the symbol? If we accept evil as the inevitable accompani-

ment of the process of growth, just as Jesus accepted it as the work of the Devil, we merely drive the mystery back a step.

One must, it seems to me, be frankly agnostic as to the ultimate cause of evil. I do not know why we were created with an almost infinite capacity of making one another suffer—unless perhaps we are still near the beginning of human development and such a capacity is the essential basis of the sensitive imaginative life toward which humanity is growing. I cannot accept the idea of a selective individual immortality as the compensation offered by the loving Father. The problem transcends entirely the question of our fate as individuals. And even the ultimate perfection of the race—if we admit the possibility of this—leaves unanswered the question as to why, if Love is the central quality of the universe, life is so ordered as to require suffering during the process of growth.

But even when a measure of agnosticism remains, one comes back to Jesus as the greatest mystic and the greatest upholder of the goal of human perfection as a possibility on this earth. Practically, Jesus understood and wrestled with evil, not as a metaphysical problem but as an element in human life. Practically, we also need not turn from the Truth symbolized by the Fatherhood of God because we find no answer to the riddle of origins. If we search our human experience—including as a most precious document the little that we know of the experience of Jesus—we find great areas of unexplored Truth about the forces outside of humanity and the forces within ourselves which are working toward the perfection of the race. Whatever the riddles that lie beyond, the Power of Love seems clearly to function as a cosmic force. When humanity has genuinely appropriated this truth, demonstrating it not only in the exceptional individual but in the common experience, then the way may open for further discoveries about the mystery which is life.

Ethical Culture as Religious Experience

HENRY NEUMANN*

Some members of Ethical Culture Societies are inclined to shy off at the suggestion that their fellowship may be "religious." They prefer to accentuate, as against the belief of the churches, the conviction that a better life is possible even where no theological sanctions are accepted. To such it is enough that men's minds be captured by images of a world whence wrong and misery have been banished, and where truth, goodness and joy abound more than today, and that people therefore give themselves whole-heartedly to personal charity, self-improvement, civic betterment or other duties.

But in others among us, there are needs which these activities do not wholly satisfy. We desire to see, as far as we can, life all of a piece, to unify the outgivings of moral energy, to bring them under the guidance of a supreme, all-embracing purpose, the highest we can conceive. Under such a desire, Ethical Culture becomes religious experience whenever deeply earnest living is felt to possess an infinite meaning, or when today's attempts at right living are seen in their linkage with things eternal.

Let me illustrate in terms of some one duty. Take, for example, the "service" to which, on all hands, people are especially exhorted today. To

*Brooklyn Society for Ethical Culture.

thoughtful minds, genuine service is vastly more than a succession of kind acts, whether little or big, so much more that its implications become eminently religious. What ultimate justification for service exists if the people whom we are trying to help are unresponsive? History is full of instances where noble attempts at human benefactions were thwarted. Or how can one be sincere in serving people whom one dislikes? The reason for mentioning these problems is simply that if service is to mean more than sporadic acts of giving, we need thorough-going ideals. It is only partly true that deeds of service are made admirable by being offered freely. The readiness is indeed a sign of something good about the one who serves. But a fact not always lifted to its due importance in our thinking and conduct is the nature of the other party to the relationship, namely the ideal self in the person to whom the service is rendered.

Let us see how remembering this fact brings us to certain assumptions which may be called religious. A parent, for instance, tries for years to help his child get rid of a moral defect. He fails. The child even repays the efforts with rank ingratitude. Why should the parent continue? Our own experiences as sons and daughters tell us why. All of us have received from our parents more benefits than we can count. Did we deserve them because we were always as unfailingly excellent as they wished? If the services they proffered were merited by us for what we actually are, there would perhaps be none too much that we could call our due. But fathers and mothers labor with their children patiently for the sake of something better than the children actually exhibit. They see above and beyond the present, imperfect selves, lives more excellent; and they spend themselves for the only object which deserves their devotion, this finer, truer and rarer nature in their children.

In parents who have no vision of that potential excellence, the failures to draw out the right response disheartens. Where the vision is present, however, the very defects only intensify the father's love of the nobler personage he wants the child to become. This deepened seeing into the higher nature is one approach to religious experience. Or suppose that the parent's service succeeds. The higher his ideal for his child, the more he will be spurred to help the child to reach levels still further off. Every honest effort to serve, or to perform any duty whatever, thus opens up new vistas of the kind of life which we know at heart is best.

Such experiences become religious when the ideal self in the child or in the better society is seen, not in such isolation as might be inferred from this imperfect example, but in relation to an infinite pattern. To those of us who accord with Professor Felix Adler's thought upon this subject (no such unanimity is required of our members), the infinite pattern is the eternal company of perfect lives, or the spiritual commonwealth wherein the highest in each life is evoked in and through the process of setting free the highest in all the others. The child, for example, belongs to a family; the family is a member in the community; and beyond this are one's country and all the countries of the world. See these united with the generations before and still to come. Imagine over and beyond these generations a collective life for all mankind infinitely more excellent than the eye can ever behold—where people not merely refrain from hurt, but exercise affirmatively the energizing effect mentioned a few sentences above. Picture each generation in its time and place turning its efforts in the direction set by that lofty pattern

so that what is most distinctly human in mankind may be more human still, or if you please, more God-like. The image will give some hint of how ethical experiences may lead to grasping the fact that there is a moral order, sublime as that spectacle of the starry skies which Arnold characterized as:

"A world above man's head to let him see
How boundless might his soul's horizons be."

Indeed there would seem to be a marked tendency in modern theology to make the approach to divinity precisely along this line of moral reality.¹ It proceeds upon the assumption that there is a world of things which we can see and handle, like stones, pieces of wood and metal, and that there is also this other world, of noble heroisms, high longings, endless outreachings toward exalted behaviors—a world which existed long before we were born and whose grandeur will be beheld even more splendidly long after we have closed our eyes. But we are members of it now by virtue of our capacity for excellent living, not because of what we are empirically, but for what, at our ideal best, we have it in us to be.

These truths are brought home both in the experiences of moral defeat and of triumph. To the religious nature the defeat only serves to heighten for him the splendor of the reality which the failure has dishonored. He also realizes, even in the glow of success, that the triumph is only partial. Necessary as it was to emancipate the slaves in 1863, will anyone say that the negro problem in America has been at all settled? The best we ever succeed in making of ourselves and of our world looks up always to a better which lies beyond. No earthly society, no matter what paradise of efficiency or better distribution of happiness it may succeed in establishing, is ever likely to have no still grander aims toward which the race is to press. We never reach the goal; but all that makes us men and women tells us that we ought not to cease moving in its direction. The reward of so moving is a renewed sense of the worth or supreme excellence in people, and a firmer conviction of the reality of the perfect life in which all people at their highest are members. It is only by serving this highest that we make ourselves better fit to give it a service still better, and to see ever more clearly how deserving it is of our utmost best.

Thus it is that experiences in human service may lead to certain religious convictions. Such outcome may be the fruit of many other kinds of experience. For example, as the result of struggle to put down the baser inclinations in himself, a man may come to realize that what is most truly himself is a free spirit beyond the power of the lower propensities to make him their own.

Socrates in the prison at Athens might have availed himself of the opportunities offered to escape to another country. All his life, however, he had taught his disciples obedience to the state; and now that acquiescence was required on his part, he refused to be exempted. One of the remarks which Plato attributes to him illustrates beautifully the reality of the higher nature: "I am inclined to think that these muscles and bones of mine would have gone off long ago to Megara or Boeotia . . . if they had been moved only by their own idea of what was best, and if I had not chosen the

¹If the criticism may be ventured at this point, theology is still too tied, however, to the idea of the unity in the Perfect Life and insufficiently concerned about preserving the irreducible integrity of the components.

better part." In the ethical sense what constitutes a person is not this body of flesh and bone which we carry about with us, but the veiled being which calls itself by our name, which acts through our hands and brains, and which can show itself, although not always, to be sure, free to give forth its best.

The illustration from the life of Socrates is old; but the principle of a higher self—in religious terms, of the immanent God—is just as true in our modern age. Note that it was an ethical concern for his disciples that so helped Socrates to assert the spiritual nature. Their regard for what was greatest in him put them upon their mettle; and in turn his love for them made him seek to be worthy of them. Men whose friendship is built upon a basis of deep respect, know what this kind of interaction means, when what is greatest in the soul of either stimulates the essential self in the other. As Felix Adler summed up the thought in his recent Hibbert Lectures: "Seek to elicit the best in others, and thereby you will bring to light the best in yourself. . . . Seek to educe in the other the consciousness of his membership in the infinite spiritual commonwealth, and in so doing you will not *save* your soul but achieve the unshakable conviction that you *are* a soul or spirit."²

There are many such experiences to convince us that what is best within us lives most truly only as it is rightly related to this deepest life in other persons. The best in me is the life which quickens the highest in you and in all the others whom it affects. So is the best in the dealings of group with group, nation with nation. The worthiest use of life is the effort to convert the actual ties which bind us, such as the family life, or community or national life, or co-partnership in the vocations, into the recognition of this spiritual relationship. Ethical religion asks us to eternalize our casual contacts by making them the chances to lift up in one another the sense of kinship in the City of the Light.

How does all this bear upon the problem of education? Plainly two courses are indicated. If education is to be inspired by the spiritual motive, it must provide for a series of developing moral experiences; and second, it must offer an interpretation of those experiences. Obviously, the younger the children, the more important of these two functions will be the providing of the experiences. "Life must be lived in order to be known." Children learn what responsibility means only by living out experiences in responsibility. The same is true of service, gratitude, loyalty, courage, and all the other traits that enter into the making of excellent lives. If ever our children are to reach the idea of a Being, or of a Society of Beings, desiring that men be perfect, such a belief must be born of their own longings—and their own endeavors—for better living now.

To make the right beginnings, many ways are open. The Project Method is one—provided we do not see its distinctive merit out of relation to other essentials.³ Reflection on moral principles must be encouraged and enlightened. Certain basic skills must be mastered, by whatever method; and fundamental contributions handed on to the present from the past must be appreciated. Here is a signal opportunity to bring home something of

²*Reconstruction of the Spiritual Ideal*, D. Appleton & Co., New York.

³See among others, Coe, *Law and Freedom in the School*; Shaver, *The Project Method in Religious Education*; University of Chicago Press.

the ideas suggested in the foregoing pages. The school turns to the past in order that the present may make its better contribution, if it can, to the future. Through inspiring biography, through live history-teaching, through pageants, festivals, dramatic celebrations of great moments in the life of the race, children can be made to feel some sense of linkage between their own lives and lives past and to come, and something of the conviction that "life is good to the extent that it is given to good causes." Gratitude, reverence, hero-worship, joy in the triumph of exalted principles, should all be fed through some such means as these. Every subject or skill taught in the day school has its inspiring tradition. Literature and the other arts should be pressed into service to permit the children to identify themselves vicariously with the best moments of living that the race has known or hopes.

Take the teaching of history as one such opportunity. While we may not agree with Mr. H. G. Wells as an authority in this field or accord with his hedonistic conception of the goal for human society, he is doing an important service today in reminding teachers to treat history as a record of how the race has attempted certain great collective and uncompleted tasks. The sense of an over-arching collective task for mankind has never been more necessary than in this age of disruptive nationalisms, egotistic racial prides, and class-strife. History-teaching must breathe life into that requirement. It must interpret the task of mankind in terms of a moral struggle, often defeated, partially successful—and even then at bitter cost—and unending in its noble possibilities. It must try to touch the pupils to the shame of the great failures, *i. e.*, those instances where the excellence in man has been outraged (as in wars of conquest, persecution, slavery, etc.). It must make them feel the joy of those moments when the great task of the race was advanced; and especially must it help to quicken the eager, but always (in contrast with fanaticism or mere unappreciative revolt) the thoughtful and informed, desire to push the unfinished task still further ahead.

In carrying out such an educational program, we must be mindful that it must cover the child's entire life from infancy through old age, and that at certain stages some items need a special emphasis. For instance, in childhood heavier stress will be laid on experiencing through right filial relations the meaning of dependence, of trust in a love which sometimes inflicts pain but which wants always what is best for its objects, of faith in the triumph of the right here and now. Initiative is of course highly essential even in these early years. But the influence of parental love and parental example must still remain well toward the center.

As the child approaches adolescence, other tendencies become more marked and should be ethically cultivated. Such for example, is the rebellious desire for independence, especially when the shortcomings in parents are now more apparent. The discovery of faults in parents or other relatives more or less uncongenial, should be educated into a new sense that there is a collective task uniting even those who are disliked (*e. g.*, the functions of the family need the co-operation even of those inclined to rebel), and that even in those who make love difficult, there is a higher self to be respected and to be worked with in the over-arching task. Other special opportunities for this period are the introductions to disinterested love in the eager friendships so characteristic of youth, and the impulses to warm humanitarian service.

A further difference between the earlier and the later educational stages is the treatment of evil. Little children need to see the unshadowed and constant victory of right over wrong. "From the age of twelve on, though the children still need to be encouraged by seeing how the good wins, their confidence should be interpenetrated with some sense of the immensity of the task. At this stage they begin to be aware of the shadows accompanying the brighter side of life's pictures. They see the long roll of centuries it took the world to rid itself of such evils as slavery. They begin to realize that poetic justice is not always done in life as it is in their literature, but that often good men and good women suffer. Or they see how the excellence in life is accompanied by its evils, how the liberties of men, for example, have been purchased by the cruelest of bloody conflicts, how religion went hand in hand with persecution perpetrated by people who were not deliberately cruel but often quite sincere in believing such conduct to be a duty. Or they grow conscious of imperfection in those whom they had once beheld in the light of full-orbed hero-worship. In many ways, this period is full of questionings unfamiliar to the earlier stage.

"This is therefore the time to prepare for appreciation of the super-sensible character of genuine ideals. Now that the young people begin to realize that perfection is further off than they had once supposed, they are better prepared to understand how the ideal of the best always outruns the very best of achievement. When the adolescent, unlike the child, realizes that there are ills which cannot be cured by immediate acts of charity, we can use this new understanding to intensify what desires he has for a world of progress. Not at all that youth is pessimistic or ought to be. The normal adolescent, if he is aware that things are wrong, is buoyantly confident that they can all be set right. His faith needs to be fused with some perception of the immensities of the problem and of the sublimity of the ideal goals, once these are pitched as high as the truth requires."⁴

The leading ideals for later stages have already been suggested in part in the illustrations with which these pages began. If space permitted, we might consider the religious implications of thorough-going ideals for the vocational life, for marriage and for citizenship. Religious education is a process which extends throughout the whole of a person's years. It should be a matter not of receiving once and forever certain ready-made answers on the ultimate problems, but of an ever richer, deepening and broadening sense of individual worth as bound up with co-partnership in a supreme world task, and a firmer conviction of rooted obligation so to perform one's share in that chief obligation and privilege as to promote the worthy performance of their functions by our fellow-spirits.

The beginnings of such growth will consist mainly of two kinds of experience, the children's own practices in the fundamental excellences and the partly vicarious experiences made possible by the other business of the school. At every stage from the school years on, both types of experience need a spiritual interpretation. Whether this interpretation should be offered in the public schools, or in homes and churches, raises a problem, however, which is not within the scope of this paper. The object of these pages has been simply to show what approaches to a life of developing religious experience may be found in the experiences of the *growing* moral life.

⁴*Education for Moral Growth*, p. 340, D. Appleton & Company, New York.

An Evaluation of Current Religious Education With Reference to the Problem of Prohibition*

GOODWIN B. WATSON

One of the agencies which has taken an active part in the creation of a "dry" sentiment in the United States, has been the Sunday school. In these days when serious problems are raised because the Eighteenth Amendment and the Volstead Act do not seem to have adequate public opinion behind them, it becomes pertinent to inquire, "In how great a degree may we count upon the present day forces in religious education, for the formation in the young, of an enlightened and active public opinion upon the prohibition question?"

The report here submitted endeavors to answer the following specific questions: (1) *How many people are being reached by such agencies?* (2) *How much instruction are they receiving?* (3) *What is the value of the quality of instruction they are receiving?* (4) *What recommendations should be made?*

The first question can be answered with readily available data. The census of 1920 reports 52,300,000 children under 25 years of age in the United States. We may safely assume that the number has not decreased, since then. Of these, 20,680,000 or 40% are enrolled in some religious education enterprises—(1923). If we consider the group from 5 to 14 years of age, we find almost 50% of them receiving, at least nominally, some religious education, but in the group from 15 to 25 years of age, we find only 20% of the available children.

Consider now, these 40 out of each hundred who are connected with some religious education enterprise. Eight are Roman Catholics, and one more belongs with the Jewish synagogue, the Eastern-Orthodox church, or some other non-Protestant religious body. That means then, that out of each hundred children in this country, only thirty-one, have even a nominal relationship with our Protestant religious education forces. Unfortunately, this number decreases markedly, if we consider pupils of twelve years of age, or over. The significance of this decrease becomes more apparent, when it is pointed out, later in the report, that almost all social and scientific considerations upon the drink problem are reserved for "older pupils."

II. *How Much Instruction Are They Receiving?*

The time estimates given in Tables I and II probably err in the direction of being too large. In the first place, it is assumed here that all of these thirty-one children were in Sunday school on every Sunday upon which any reference to the problem was made. Inasmuch as the proportion of enrollment in average attendance is about 60%, these figures should be decreased by about one-third of their present size.

In the second place, the estimates here are too large, because it is assumed that every lesson period, even with little children, was forty minutes

*A Report prepared for the Department of Research and Education of the Federal Council of Churches, by Goodwin B. Watson, Director of Research of the Department of Religious Education, Union Theological Seminary; with the capable assistance of Rev. Howard Johnson, A. B., Marion Nicholson, A. M., Gladys Watson, A. M., Charlotte Hudnut, A. M., Rev. Warren Blodgett, B. D., A. M.

in length. It is quite possible that the actual time given to instruction, apart from calling the roll, taking collections, miscellaneous business matters, worship services, etc., is nearer twenty minutes in the average school.

In the third place, the estimates are very generous as to what should be included in temperance instruction. Many references to self-control, some as far-fetched as that of David's restraint in the opportunity to injure Saul, have been included. Almost every reference to the Ten Commandments, or to Jesus' attitude on the Sunday question, has been included as having a bearing on attitude toward law. Obedience to parents has been likewise so interpreted. Hence there has been made allowance for time which probably related very little, if at all, to the prohibition situation. Nevertheless, the investigators were anxious to include every possible item.

A large proportion, perhaps half of the thirty-one, will be using the Uniform lessons. These publications have been gone over in the form issued by the Methodist Episcopal church. Investigation of other periodicals in other denominations indicated that the differences between denominations in their treatment of these lessons were not significant for this survey. The results indicated in Table I show that during the period 1917-1925 inclusive, *these children will have had something like seventy-five minutes of temperance instruction each year.* Perhaps this would be reduced to twenty or twenty-five minutes, could we allow for all the shortcomings of individual schools from the high standard.

A number of the group will be supplied with the International Closely Graded lessons, in the form issued by one of the denominations. These were reviewed in the syndicate form, used by several of the larger denominations, and the study indicates that the pupils using them will receive on the average *eighty-five minutes* per year of instruction or discussion relative to the problem of temperance, self-control, attitude toward law, etc. With due allowance for non-attendance, shortened period, and unused possibilities, the period for the average child may not be more than thirty minutes per year.

Probably one or two of each thirty-one children in Protestant Sunday schools use some form of Departmental Graded Lessons. These lessons as issued by the Westminster Press were surveyed, yielding an average of sixty-three minutes of instruction which might help on the temperance problem, during each year.

The new Group Graded lessons, which are rapidly coming into use, have been issued too recently to be included in this survey.

Some remaining pupils will be using one of the other courses of lessons, possibly the Closely Graded Series, published by Scribners, The Christian Nurture series of the Protestant Episcopal Church, the Beacon series of the Unitarian Church, the Constructive series, published by the University of Chicago Press, or some special study book. Table I indicates that, depending on the course, the average amount of time these children will spend on instruction or discussion relative to the prohibition problem varies from 16 to 50 minutes. This, of course, is the maximum time estimate and should be reduced when allowance is made for the factors above mentioned.

Immediately the question is raised, "Granted that the treatment in the study courses is inadequate, are there not other activities which assist in forming attitude toward law, toward health, and other aspects of the prob-

lem?" Among the factors which might be so considered are special exercises, talks by the superintendent to the school as a whole, law enforcement campaigns, demonstrations of the effects of alcohol, community surveys, plays, pageants, and other such activities. Particularly important in forming attitude toward law is the participation of pupils in the government of their own Sunday school. Then, too, many schools have some form of week day religious education or organizations of adolescent boys and girls, such as Boy Scouts and Camp Fire Girls.

These contributing factors were studied by means of a questionnaire addressed to 2,200 Sunday schools in the United States. They were selected arbitrarily, from the denominational lists, choosing every one hundredth one in the list of the twenty largest denominations from the viewpoint of Sunday school enrollment. This gave a fairly representative distribution among denominations and also geographically throughout the United States. Probably there was a tendency to include too many rural Sunday schools because there are more of them in proportion to their enrollment.

The questionnaire read as follows:

Name of Church..... Town..... State.....

Average attendance of:

Beginners' Department

Primary Department

Junior Department

Intermediate Department

Senior Department

Adult and Home Department

TOTAL

Are the above figures (check one)

Exact records

Approximations based on exact records.....

Estimates

How many months of the year is your Sunday school in session?.....

What lessons are used in each department of the school? Indicate after each department the name of the series (International Completely Graded, e. g.) or the text book (Social Principles of Jesus, e. g.) or the periodical ("Boys and Girls Quarterly," e. g.)

Beginners' Department

Primary Department

Junior Department

Intermediate Department

Senior Department

Adult and Home Department.....

How many times per year is temperance, including the attitude toward enforcement of the prohibition laws, the subject of your general assembly, opening exercise, or worship service?.....

Do you have any Week Day Religious Education?..... If so,

How many sessions per year?.....

What lessons do you use?.....

How many in average attendance?.....

Do you have any Daily Vacation Bible School work?..... If so,

How many sessions per year?.....

What lessons do you use?.....

- Average attendance?
Are there any organizations for children or young people in your church conducted by the W. C. T. U., or other temperance or prohibition agency? If so,
How many sessions per year?
What lessons do you use?
Average attendance?
Do you have any social or institutional organization such as Boy Scouts, Campfire Girls, or other boys' or girls' clubs? If so,
How many children or young people under 21 are in attendance weekly?
How many children or young people under 21 are in attendance on organizations meeting only once a month, or less often?
Are pledge cards of any sort dealing with preservation of health, attitude on smoking or drinking, etc., in use in your school?
If so,
How many times has their use been emphasized to the school as a whole, within the last 5 years?
If so,
What is the nature of the pledge? (Enclose one, if possible.)
How many have signed it each year?
If not now in use, can you report the last time, if ever, that pledges were used in your Sunday school?
Has any group within the Sunday school, the clubs, the young people's societies, taken any definite part in law enforcement?
If so,
Just what was done?
How many people took part?
Would you characterize the present emphasis upon temperance in your church school, as: (Check one)
Increased since 1920.
About the same as in 1920.
Less than in 1920.
Would you characterize the behavior of children during your Sunday school sessions as: (Check one)
Excellent
Fairly good
Average
Not very good
Disorderly
About what proportion of the rules of your Sunday school are made by the officers and teachers (Adults)?
About what proportion of the rules of your Sunday school are made by the children, democratically, and because the children really want them?
Check any of the following activities which have been carried on in your church, or Sunday school, or clubs, or week-day religious school, or young

people's societies, within the past three years.

-List of "dry" candidates posted in church at election time.
-Movies, or stereopticon pictures on health, self-control, etc.
-Demonstrations of the effect of alcohol, drugs, nicotine, etc.
-Community survey to reveal disreputable poolhalls, soft-drink establishments, bootlegging, etc.
-Play or pageant representing temperance, prohibition, health, etc.
-Keeping of "Health Chart."
-Distribution of leaflets, tracts, etc., on any phase of temperance, or of law-enforcement.
-Collections of money in any Sunday school, week-day school, club, young people's society, etc. (not church), for some temperance or law-enforcement cause. (Example: W. C. T. U., Anti-Saloon League, Prohibition Party, local enforcement.)

Add any other activities which may have contributed to the growth of your constituency into better habits of temperance, self-control, and law-enforcement

Do you have, out of your experience, any methods you could suggest which are effective in temperance education of the best sort? If so, please describe below, adding any remarks or comments you wish.

Filled out by

Position

Address

There were 243 replies. Geographically they were distributed as follows:

From the New England States.....	17
From the Middle Atlantic States.....	53
From the Southern States	51
From the Middle Western States.....	85
From the Pacific Coast	21
Unclassified	16

Total243

In the replies the denominations were represented as follows:

Methodist	103
Presbyterian	46
Baptist	40
Disciples	13
Congregational	8
Episcopal	6
Other bodies	27

Total243

These responses represented an average attendance of 43,983 pupils, distributed by age as follows:

Beginners, age 4-5	3,355
Primary, age 6-8	4,646
Junior, age 9-12	5,658
Intermediate, age 12-15	4,836

Senior, age 16-24	6,644
Adults	9,854
Unclassified	8,990

 43,983

Only 49 of the schools indicated that these figures were based upon records, the others admitting that they were only approximately correct.

The small response requires some interpretation. The questionnaire was a bit long and was probably filled out only by those Sunday schools which were a little more apt to answer correspondence, to attend to inquiries in businesslike ways, to have professional workers in connection with the school, or to have some interest in the problem and something to report. It looks as though we were safe in assuming that while our report represents only 4% of the Protestant children of the country, it represents on the whole those who are receiving more than the average in the way of modern and efficient religious education. Reports on other items in the questionnaire seem to bear out this interpretation.

The question as to the number of months the school was in session was asked to learn whether the figures on total time, which were estimated on a twelve month year for every Sunday school, would have to be still further reduced. Of the total number, 21 schools, or about 9%, indicated that they had a session of nine or ten months. On that basis a deduction from the average time given to temperance instruction in Tables I and II of 2% of the figures there given, would make ample allowance for the vacation intervals.

The report on curricula in use is valuable, particularly as furnishing some evidence regarding the selection of the group which reported.

Beginners' Department:

Uniform Lessons	39
Departmental Graded	9
International Completely Graded.....	143
Christian Nurture	3
University of Chicago	1
Scribners	1
Miscellaneous	13
No reply	34

 Total243

Primary Department:

Uniform Lessons	52
Departmental Graded	11
International Completely Graded.....	148
Christian Nurture	3
University of Chicago.....	1
Scribners	2
Miscellaneous	9
No reply	17

 Total243

Junior Department:	
Uniform Lessons	66
Departmental Graded	11
International Completely Graded.....	136
Christian Nurture	4
University of Chicago.....	1
Scribners	1
Miscellaneous	9
No reply	15
Total	243
Intermediate Department:	
Uniform Lessons	98
Departmental Graded	106
International Completely Graded	107
Christian Nurture	2
University of Chicago.....	1
Scribners	1
Miscellaneous	9
No reply	19
Total	243
Senior Department:	
Uniform Lessons	138
Departmental Graded	0
International Completely Graded.....	60
Christian Nurture	1
Scribners	1
Miscellaneous	18
No reply	25
Total	243
Adult Department:	
Uniform Lessons	152
Some form of graded course.....	28
Miscellaneous	19
No reply	44
Total	243

These figures reveal not only the predominance of the newer courses in the younger grades, but also a situation quite above the average in the country. For example, we have here 34% of the children under twenty-five using some sort of graded lesson course, whereas publisher's reports show that not more than one-fourth of the children in Protestant church schools use a graded series. However, the differences between curricula as revealed by Tables I and II are not significant enough to improve the situation very much as far as the quantity of temperance instruction is concerned.

Now, how much attention is given during the year to law enforcement or temperance during the general assembly, opening exercises or worship service?

TIMES DURING YEAR WHEN TEMPERANCE IS TAUGHT IN GENERAL EXERCISES

Times During Year	No. of Sunday Schools
12	5
4	58
3	5
2	20
1	25
0	29
Scattering	17
No reply	39

If we are to assume that in the average situation this represented a fifteen minute talk or program, then this would account for 30-35 minutes per year on the part of the average child. As far as quantity of time is concerned, the instruction in general assemblies compares very favorably with the amount of time given in lesson study. In quality it may be classed as exhortation and as of questionable value, except as propaganda. However, it is probably fair to assume that it is more likely to deal with modern situations than the material of the lesson course is.

Pledge signing was at one time a favorite instrument of creating temperance sentiment and is still recommended occasionally in many of the lesson courses. The replies to this questionnaire indicate that only 11 out of the 243 schools have made any use of pledges within the last five years. This custom seems to have passed out of vogue, but allowance must be made for the fact that more than 50% of these schools are using graded lessons, and are less likely to retain such a custom as pledge signing than are the schools of the country as a whole.

As to the part which any groups within the Sunday school, clubs or young people's assemblies, have taken in law enforcement, the returns are for the most part negative or silent. In eighteen instances some activity is reported. The activities do not seem to have been of much educational significance, being mainly sporadic participation in political campaigns or reform drives, usually on the part of adult classes. The replies to the questions concerning activities carried on during the last three years in churches, Sunday schools, clubs, week day religious education, young people's societies, etc., was particularly encouraging.

Of 243 reporting, 152 reported that some of these activities had been carried on; 91 are silent. While there was quite a tendency for some schools to carry on a number of activities, the distribution was as follows:

- 61 schools distributed leaflets or tracts.
- 47 schools collected money for temperance or law enforcement causes.
- 25 posted lists of dry candidates at election time.
- 25 had some demonstration of the effect of alcohol.
- 23 gave some play or pageant referring to the temperance cause.
- 15 gave movies or stereopticon pictures referring to help or self-control.
- 12 made a community survey, including some attention to disreputable places.
- 10 had the children keep some sort of health chart.

While this seems to present a picture of more attention and activity than has been found as a rule, two considerations must modify any enthusiasm.

One is that there is a tendency on reports of activities to classify as "posting dry candidates," "community surveys," "money collections," etc., activities which really touch the question only very slightly, or in which very few people may have been involved. The more important consideration is that the 243 reporting were very much more likely to have such activities than the 1900 schools which sent back no report. Perhaps the most significant fact is that among 243 schools interested enough to make the report, 91 had, during the last three years, nothing which could possibly be classified as an activity promoting personal temperance or a better attitude toward governmental control.

Particularly significant in a negative way was the response to the question on the training given children through participation in the democratic administration of the Sunday school itself. While it seems obvious to educators that children's attitude toward law is far more largely influenced by their experiences in making it and breaking it in the institutions in which they live and move, than it is by exhortation or teaching about law, very little of this notion seems to have filtered into Sunday school practice. Thus, 209 schools report that all or practically all of their rules are made by adults and enforced by adults. Twelve go so far as to say "with the pupil's consent." One says, "most of the rules are made by the children," while nine report, "we have no rules," indicating probably a traditional or autocratic control. It is evident that there is practically no realization of the educational significance of the organization of the life of the school.

There was a very noticeable tendency to feel that disciplinary conditions were good. The superintendents responsible for it reported as follows:

Pupil's behavior excellent	103
Pupil's behavior fairly good	92
Pupil's behavior average	40
Pupil's behavior not very good.....	2
Pupil's behavior disorderly	0
Not reporting	6
Total	243

If one may accept the popular assumptions with regard to the actual conditions in the Sunday schools, this represents either a very remarkable sampling or else a tendency on the part of superintendents to use a low ideal for comparison and to think favorably of their own results. Superficially these replies might lead one to believe that children were forming habits of obedience to social control of some sort in the Sunday school. Possibly this is true, but certainly it is not established by this evidence.

The most significant training given in these churches is coming through organizations outside of the Sunday school. It is true that in none of these schools were there live organizations of children or young people conducted by the W. C. T. U. or other temperance or prohibition agency. However, 80 report the existence of boys' or girls' club organizations, with 48 more reporting week day religious education. Of course, this week day religious education may be simply another Sunday school, perhaps with slightly better curricula. Reference to the Abingdon Press week day textbooks and to the week day texts of the Pilgrim Series, as reported in Tables I and II indicates that they are a little more effective than the Sunday school work so far as instruction on this problem is concerned. Turning, however, to the boys' or

girls' club organizations, we find a strong emphasis both upon health and upon civic responsibility. For the Boy Scouts, for instance, "Citizenship" is strongly emphasized, especially, however, in its relation to the flag. Some drills are provided for the Boy Scouts which do emphasize the harmful effects of cigarettes and of alcohol. The Girl Scouts fare even better. Not only are the facts of health taught, and obedience exalted, but provision is made for law making by the girls. Regular channels of complaint for unjust rules are provided. Prohibition is definitely studied as one of the ways in which the state serves us, comparable to fire prevention, board of health rulings, etc. In order to win the badge of citizenship, case study must be made of law in its aspect of contributing to the health of the community. Various troops have agitated for legislation and for acts which have contributed to community welfare. The Girl Reserves similarly have a health code including physical examination, personal hygiene, and a positive, constructive, body building program. Lessons are given on foods and their use, posters are suggested, child labor laws and those governing women's working conditions are studied. Prohibition might be included in this list, although not expressly mentioned. Various laws for protection, those dealing with police, milk, fire department, sanitary provisions are studied. The Camp Fire Girls pledge to hold health; the fire maker must know the regulations of personal hygiene; health honors are offered; more emphasis is paid to the law within the individual. The Girls' Friendly Society has the usual teaching with regard to hygiene. The Woodcraft League emphasizes again both health and citizenship. Within the program at least forty minutes a year would be spent on rules of health. The body must be kept clean and strong as a temple of the spirit. Ten minutes at least would be spent on patriotism as a love of nation which begins in self-control. To win the degree of citizenship one must know how laws are made, who makes them, must be familiar with the Constitution and with the departments of the government. Within the Canadian citizenship training program, or its parallel for boys in the United States, the Pioneer and Comrade Programs, both the "health" and citizenship aspects are emphasized. Point rewards are given for health and for self-control. The duty of a Pioneer is to uphold the Constitution, to protect and defend the laws and ideals of his country. One test in citizenship for which credit is given is to be able to recite the preamble and to give the history of the Constitution. The program may contain a talk on alcohol and its effect. The manual offers one section on alcohol and labor.

It should be added that these suggestions are taken from the printed manuals and are more than likely to be supplemented by letters to leaders, programs of states, counties and cities, and other fresh material. *Unquestionably the work represented in these organizations is the most promising contribution within religious education to the temperance education of American children.* The difficulty is that only about one child in a hundred belongs to such an organization.

III. *What is the Quality and Value of the Instruction They are Receiving?* The instruction in temperance does not differ much in quality from the rest of the material in the lesson series. Its value from an educational point of view may well be understood by reference to Table I. We see that the Uniform lessons on the average use 27 minutes out of the 75 during the year which are in some way devoted to this problem for desultory discussion. The material is of such a nature that it seemed to advanced students in

education that about 13 minutes of interesting discussion would result. On the average 9 minutes would be given to exhortation, 8 to ordinary subject matter, 7 to the impartation of information in an interesting fashion, 5 to subject matter which might well be called dry and uninteresting, 5 to hand work, notebook work, and other expressional activities, set and controlled by the teacher, whereas the time devoted to wholehearted, purposeful activities which could be called projects in the modern educational sense would not exceed one minute per year, on the average.

In the International Graded lessons the investigators were surprised to find no great improvement from an educational point of view. There is a great deal more subject matter presented, and a larger proportion of it is likely to be interesting material, but there is less opportunity for encouragement of discussion and an altogether disproportionate amount of time is given to exhortation, preaching, and moralizing. This is particularly true with the beginners and primary children. The most important of the other lesson courses have been analyzed in a similar fashion. With the general tendency toward a larger proportion of time spent upon interesting subject matter and upon interesting discussion, the project enterprises in the modern educational sense of the term have been very few in every course.

Table II shows the sort of material which is dealt with in the subject matter, in the discussion, and in the expressional activities. It is interesting to note that in case of the Uniform lessons and Departmental Graded lessons about as much time is spent upon the stories of Daniel and of Jeremiah and the Rechabites as upon all other Bible material combined. There has been scarcely a year, at least since 1917, where one or the other or both have not been discussed in every class. While such material was rated as interesting subject matter for the first year of its appearance, it undoubtedly became ordinary and finally uninteresting before the seventh or eighth recital. Other Bible passages which were used and which occupied 15-20 minutes of the time were the Ten Commandments, familiar temperance passages from Isaiah and from the Psalms, and occasional reference to Jesus' teaching about Sunday or his turning water into wine. It is interesting to note the distortion of this material which took place in order to prove some case which the writer wished to prove. For example, the story of Daniel's refusal to bow to the king's command was made a basis for discussion of modern laws, "Keep off the grass" signs, orders of the Board of Health, and other experiences of the child with authority. The amusing fact is that the author seemed to be quite oblivious to the fact that Daniel is lauded for disobeying the law. One feels that the children missed this too. Similarly the story of Jesus turning the water into wine is used as a prologue for a discourse on temperance, introduced by the statement "Of course, if Jesus were living today, we know what side he would be on." Another interesting evasion was made in connection with the law of the Sabbath. More than one writer escaped the implications of Jesus' defiance of legalism by saying "Jesus, by pointing out this exception to the law of the Sabbath, showed it to be binding in all other instances." Statements are sometimes made which ignore historical evidence in a reckless fashion. Consider, for example, this one: "Jesus always considered his body sacred, he took proper care of it, and never formed any bad habits."

From 5 to 10 minutes on the average were given to the question of food, drink, and health. For some reason this almost invariably occurred with the

primary and beginning children, although occasional references to the training of athletic teams were made later. Here again there was extravagance of statement, well illustrated by the quotation, "Nine-tenths of intemperate drinking begins in vicious feeding."

The social consequences of prohibition, economic, political, and psychological were given in most cases, about as much time as was spent in discussing the story of Daniel. Unfortunately the few minutes which were given to this material were occupied largely with propaganda rather than with careful statements. Pupils are asked to "List facts proving the value of temperance in the United States." The direction which the evidence must take is determined before the evidence is gathered. Some utterly unwarranted references were made to increased bank deposits, industrial prosperity, etc., in which many economists believe prohibition to have been a negligible factor. Or consider the reliability of this statement taken from one of the lessons, "Prohibition has cut down the death rate nearly 20% and has saved the nation tens of thousands of lives." In short there is a pronounced tendency to assume that everything good which has occurred since 1920 is due to prohibition and that all the disastrous things have been due to its unscrupulous opponents. The most dangerous aspect of the matter is that this seems to be assumed rather than argued.

In a series which is issued periodically there has been a very marked change in the amount of emphasis given to the law enforcement topic since 1920. It is also noticeable that several of the week day series spend more time upon this question than upon all other aspects of the problem combined. Seldom, however, is there any consideration of the kind of laws which a governing body has a right to make, which is really the crux of the present issue. The attempt to condition the child toward unquestioning obedience is almost universal.

The heroes of the temperance fight are discussed principally in the International Graded lessons where in one year J. B. Gough, Neal Dow, and Frances Willard were studied. There are only occasional references elsewhere to this interesting biographical material. No use apparently has yet been made of the more than one hundred enforcement officers who have been killed in the attempt to enforce the prohibition laws. One cannot help but feel that the extensive treatment of the saints of the past, such as is given in the Christian Nurture series, might have been supplemented, at least, by a study of those of today who are giving their life for a cause.

The amount of time given to the study of the physical effects of alcohol has apparently decreased. Hob-nailed livers and drunkards' hearts appear less often than they did some years ago. In more recent issues there have been some references to the poisonous content of the bootleg liquor, but this item has almost escaped attention. It is instructive to realize that on the whole, the amount of attention given to the physical effects of alcohol, which one supposes of course every Sunday school child will know after many temperance lessons, is something under five minutes a year.

Then there are the miscellaneous items, largely exhortation. A very good illustration of the type of thing which is classified as "miscellaneous" is a lesson upon "The Commander Within,—the Will." The assignment is "Write down at least one thing each day that you ought to do that will require will power. Put a check after it at the close of the day if you succeeded, put

a zero if you failed. Persist in doing this until it becomes a habit." Whether the habit is success or failure is not stated. In any case the "formal discipline" presuppositions upon which it rests are very common in almost all of the lesson series, even though they were outgrown by educators twenty years ago.

Probably the most ineffective and most common treatment of the individual's problems with relationship to drinking and to law enforcement is that of urging the adoption of certain abstract virtues, such as "temperance," "self-control," and "obedience." Present day students of character growth seem unanimous in agreeing that such an approach does not touch the real problem, which is to see the issue in particular cases and to decide in each case whether obedience or initiative, truthfulness or kindness, bravery or self-subjection is the most appealing course of action. Allegiance to these abstractions in name signifies little with regard to behavior in the puzzling and complicated situations of life.

In general, then, these are some of the presuppositions evident in this quality of temperance instruction:

(1) It is assumed that if the Bible be learned, comparatively little attention need be paid to the formation of habits or attitudes or the acquisition of information about the present day situation.

(2) It is assumed that exhortation toward more or less abstract virtues, logically classified, will be effective in determining conduct.

(3) It is assumed that denunciatory statements are sufficient evidence of the physical consequences of the use of alcohol.

(4) It is assumed that it is advisable to postpone any study of the social consequences of prohibition until children are twelve or fifteen years of age or older.

(5) It is assumed that it is fair, right, and proper to present only the evidence on one side of the question and to present this unscientifically and distorted just so long as it is on the "right side." Even biblical material may be withheld or distorted to bring it into the shape of a proof for "our side" of the question.

(6) It is assumed that the questions which are most heated in the controversy of the day, such as the exact content of intoxicating liquor, or the kind of law which the country has a right to make, or the conditions under which law enforcement is unwise, are not to be taken up with small children—no, nor even with adolescents, unless the pupils disturb the course of procedure by raising them.

(7) It is assumed that the participation of children in making the rules for the Sunday school and in their enforcement, is relatively insignificant in forming children's attitude toward law,—that discussion about law influences behavior more than participation in situations in which law is involved.

All of these assumptions seem to be in direct contradiction to the principles of desirable and effective character education.

IV. *What Recommendations Should Be Made?*

(1) It will be necessary to approach the problem of educating American citizens on the prohibition question through other agencies than religious education, because *religious education is reaching a small percentage of the children for a very small percentage of their time*, and there seems to be no immediate prospect of a change in this situation.

(2) Within religious education the *quantity of instruction* at present is too small to be very influential. It is recommended (a) that the lesson com-

mittees be more alert to use such a present national problem in connection with allied questions, (b) that more activities be introduced into the program of religious education, such as are now represented by the schools carrying on campaigns, giving pageants, demonstrations, community meetings, special worship services, etc., (c) that existing material be supplemented by a special course of study capable of being introduced into Sunday school classes, young people's societies, Boy Scout troops, Camp Fire circles, Y. M. C. A., Y. W. C. A., etc., which will stimulate intelligent discussion of the issues as they are faced by children today.

(3) *Present day instruction consists of a quality of education which is for the most part likely to be ineffective.* It is recommended (a) that more of the problems be stated in the form in which they appear in everyday life. (It should be borne in mind in connection with this suggestion that economic and sociological problems are in their major aspects quite intelligible to very little children.) (b) That more reliable data upon physical and social consequences of alcoholism be examined, (c) that material be presented on all sides of each issue (this is almost the sine qua non of good discussion, as well as of social progress), (d) that larger attention be given to the character molding possibilities of such activities as are called projects in the best sense of the term, activities which enlist the whole-hearted purposes of children and which affect not only intellectual life but emotional and volitional behavior as well. Probably the best suggestions of what these would be are found in the "live" periodical suggestions, letters, etc., of the Boys' Work Department of the Y. M. C. A., Girl Reserves, Camp Fire Girls, the more radical student movements, etc. One of the most effective of these enterprises will be full participation in the democratic administration of family, school, church, and other groups in which children and young people move.

TABLE I.

**Average Minutes Per Year of Temperance Instruction
in Curricula of Religious Education
Classified According to
EDUCATIONAL VALUE**

LESSON COURSE	Av. Min. per Year	Av. Min. Exhortation	Av. Min. Dry Subject Matter	Av. Min. Ordinary Subject Matter	Av. Min. Interest- ing Subject Matter	Av. Min. Desul- tory Discus- sion	Av. Min. Lively Discus- sion	Av. Min. Hand- work Expres- sion, etc.	Av. Min. True Project
Uniform Lessons. 1917	85	12	11	6	17	30	3	3	3
1918	46	9	.....	6	.....	23	5	3	.....
1919	111	14	4	16	8	34	34	.....	1
1920	78	8	4	5	4	40	7	10	.....
1921	82	5	.....	9	4	41	14	6	4
1922	54	.....	.....	3	9	20	19	3	.....
1923	68	12	13	13	8	6	6	10	.....
Av.	75	9	5	8	7	27	13	5	1
Departmental	1917	86	9	11	16	10	8	6	21
Graded (Old	1918	35	4	7	3	9	3	4	5
form).....	1919	66	7	16	5	12	8	13	5
	1920	55	11	4	5	15	8	7	5
	1921	54	7	8	5	21	2	4	3
	1922	60	18	6	8	11	6	8	2
	1923	84	17	5	10	14	22	6	8
Av.	63	10	8	9	13	8	7	7	1

International Closely Graded.....	85	17	6	24	14	11	8	3	2
Christian Nurture....	50	10	10	4	5	5	8	6	2
Beacon.....	17	2	1	2	5	1	4	1	1
Scribners Completely Graded.....	38	6	2	3	10	3	11	2	1
Constructive Series (U. C.).....	16	3	2	3	4	2	1	1	.....
WEEK DAY.....									
Pilgrim Week Day....	86	2	2	6	64	2	3	6	1
Abingdon Week Day	52	6	4	4	16	3	11	5	3
Abingdon D. V.B. S.	15	1	.....	2	3	1	7	1	.....
Abingdon Christian Citizenship Series..	140	17	10	12	15	8	50	15	13
AVERAGE..... (Weighted Approximately according to Extent of Use in Sunday School.)	74	11	6	12	9	20	10	5	1

TABLE II.
Average Minutes Per Year of Temperance Instruction
in Curricula of Religious Education
Classified According to
TOPIC AND CONTENT

LESSON COURSES	Av. Min. per Year	Av. Min. Daniel	Av. Min. Rechabites	Av. Min. Other Bible Material	Av. Min. Health, Food, Drink, etc.	Av. Min. Social Consequences Economic, Industrial, Psychological	Av. Min. Law and Obedience	Av. Min. Heroes of the Temperance Fight	Av. Min. Physiological Effects of Alcohol	Av. Min. Miscellaneous
Uniform Lessons. 1917	85	21	.....	26	8	3	.....	.....	5	22
1918	46	.....	.....	19	4	1	4	.....	1	17
1919	111	5	28	27	6	8	12	3	9	13
1920	78	5	12	24	11	19	.....	.....	3	16
1921	83	8	.....	18	16	3	5	.....	8	13
1922	54	15	.....	8	4	9	10	2	.....	6
1923	68	.....	10	18	5	16	1	.....	5	13
Av.	75	8	7	20	8	8	5	1	4	14
Departmental Graded Lessons 1917	86	13	6	24	8	4	6	1	3	21
(Old Form)..... 1918	35	6	.....	10	5	.....	1	.....	.....	13
1919	66	2	2	27	5	.....	14	2	4	12
1920	55	11	10	3	9	2	5	.....	1	9
1921	54	.....	.....	17	6	4	.....	.....	1	17
1922	60	.....	6	11	8	1	16	.....	.....	27
1923	84	13	8	13	6	3	14	.....	.....	.....
Av.	63	8	5	15	7	2	9	.....	1	16
International Closely Graded.....	85	5	5	24	10	5	4	7	3	22
Christian Nurture (Episcopalian).....	50	1	.....	6	8	2	20	.....	3	10
Beacon (Unitarian)...	17	1	.....	5	1	2	3	.....	2	4
Completely Graded (Scribners).....	38	1	1	5	4	4	5	.....	4	16

ConstructiveSeries (U. of Chic.).....	16	1	5	2	5	2	1			
WEEK DAY.....										
Pilgrim Week Day....	86		2	10	40		34			
Abingdon Week Day..	52	4	10	12	1	11	4	10		
Abingdon D. V. B. S..	15	4		5	1		2	3		
Abingdon Christian Citizenship.....	140		3	15	35	52	6	30		
Weighted Average.... (Approximately ac- cording to extent of use in Sunday School.)	74	7	6	19	8	7	5	2	3	17

An Experiment at the Union School of Religion*

"Have you heard about what's going on over at Union School this year?" asked a high school pupil. "Well, there's one kind of class where you study the Bible. There's another where you do just about what we've always done here, and then there's another kind where you get all mixed up with your parents."

The Union School of Religion, maintained by Union Theological Seminary, New York City, has undertaken this year the experiment of offering classes in three types of religious training, the better to meet the needs of its constituency. The pupils of the school for the most part attend the private schools of the community. Their parents are business and professional people, a number of them educators.

In recent years each class has determined upon its own curriculum somewhat in the following manner. At the beginning of the term the teacher and class have discussed together what activities they might engage in during the year, and, in the light of the past work of the group and of its present needs and interests, the decision has been made. The chosen activities have included studies of the Bible, of church history, of missions, of various religions; discussions of social problems or of problems of conduct and belief; visits to factories, settlements and public institutions, with studies of the social situations thus discovered. Teachers of the youngest children have chosen activities and materials on the basis of the every-day problems of the pupils.

In planning for the work of this year, the officers and supervisors of the school desired to include in its curriculum more activities of the character-building type. Conferences with the parents revealed that some were completely satisfied with the existing situation, some desired a larger emphasis on systematic study of some religious material, while others preferred for their children the type of class in which everyday conduct problems would be discussed and interpreted. The form-letter sent to parents at the beginning of the term 1924-1925, therefore, stated that three types of classes would be offered for the year, in order to meet all the needs expressed. The classes were described as follows:

*This description of an experiment being carried on at the Union School of Religion is reported by the Association of Church Directors and Ministers of Religious Education. At its meeting last April, this group decided to make available, through the pages of this magazine, accounts of significant experiments in religious education. It is hoped that members of the Association and others engaged in religious education will contribute reports of noteworthy enterprises which they have conducted or observed. Contributions may be sent to Miss Marian Nicholson, 50 Morningside Drive, New York City.

"Type A, classes for the systematic study by methods best adapted to each age, of some portion of the Bible or of other significant religious material, in charge of teachers with a thorough command of the subject matter used.

"Type B, classes like the Union School classes of recent years, each class constructing its own curriculum of Bible study and social and personal problem discussions according to its interests and needs.

"Type C, classes for the religious interpretation of everyday life, in charge of teachers with experience in using the life-situation approach, and carefully supervised. Teachers of these groups will expect to keep in frequent communication with parents."

In response to this letter, parents registered their children for the type of class which they desired for them, and, so far as possible, these choices were followed in assigning pupils to the various classes. When the groups were organized, it was found that six were of Type A, systematic study of some religious material; seven were of Type B, the customary Union School classes which were to choose their own activities; and two were of Type C, the life-situation approach.

A large number of the parents evidently feel that the function of Union School should be to give instruction in the Bible. Some have stated that, in their opinion, the homes and the private schools are providing adequate training in social living which only needs supplementing with instruction in certain religious materials. The high school girl who described the Type C class as "one where you get all mixed up with your parents" is a representative of students who feel a need for a frank discussion of the problems of their own every-day conduct, but who find that their parents desire for them instruction in the Bible as literature or as history. This dilemma is illustrated by the experience of one class, a group of junior and senior high school girls.

These pupils filled out their own registration cards, indicating that they desired to join a class in the interpretation of every-day life. Discussion during the first class hour resulted in the choice of a number of problems for study and discussion. On the following Sunday several of the girls reported that their parents had not fully understood the new groupings of classes, and that they now wished their daughters transferred to a class in Bible study.

"My folks want me to know the Bible better because no one is really educated who doesn't recognize quotations from it in literature," said one. Another reported, "I started to read the Bible through once, to please my father, but I got stuck in Deuteronomy and I've never gone any farther. Dad thinks I need help to understand it."

Those in charge of the policies of Union School recognize the desirability of familiarity with the Bible, and the fact that the pupils of the school will probably have no other opportunity to become familiar with it. At the same time they maintain that such information does not constitute adequate training in religion. As a solution for this difficulty, the possibility of conducting a school in which a period of Bible study, a worship period and a period for discussion of every-day conduct problems would be included, is being considered for another year.

Additional Report of Committee on Standardization of Biblical Departments in Colleges and Universities

Some question seems to have arisen concerning the report published in the December issue. The list of those in Class A of 1918 still holds and is included in the report for 1924. Those added were headed, "Additions to Class A, 1924" to indicate that the Committee was adding to those already graded as Class A. Questionnaires were sent to each of these Colleges and Universities and no replies were received to indicate that any should be stricken from the list. Since publishing the preliminary report word has been received that Fargo College, Fargo, North Dakota, has been closed, but hopes to open again before long. The Committee is grateful for any information that will assist it in giving each College and University its true grade.

The following institutions should be added to the list of Class A:

Bluffton College, Bluffton, Ohio.

Friends University, Wichita, Kan.

Ottawa University, Ottawa, Kan.

Otterbein College, Westerville, Ohio.

WILLIAM H. WOOD, Chairman.

News Notes

Mr. W. G. Parker has recently accepted the position of director of religious education in the First Methodist Church of Athens, Ohio. Athens is the seat of Ohio University, in which over 700 Methodist students are enrolled.

It is anticipated that more than \$4,500,000 will be expended on religious foundations at the University of Illinois within the next few years. The active and proposed foundations include the Methodist, Roman Catholic, Jewish, Presbyterian, Congregational, Disciples of Christ, and United Episcopal churches.

Mr. W. Carleton Wood, who has been Professor of Religious Education and Philosophy at Whittier College for the past five years, is now the director of religious education at the Holliston Avenue Methodist Church, Pasadena.

Dr. Harry Emerson Fosdick has been appointed special lecturer to the students of Amherst College, and will deliver a series of religious lectures during the spring of 1925.

Dr. George B. Mangold is the new Secretary of Social Service for the St. Louis Federation of Churches and Educational Director for the Board of Religious Organization.

The commission on religious education of the Chicago Church Federation and the Chicago Sunday School Association have been merged into the Chicago Council of Religious Education, which will be conducted as a department of the federation.

Voters in Michigan and Oregon recently rejected constitutional amendments that would have required all children of grammar school grade to attend the public schools.

The New York State School Superintendents have sanctioned a state-wide survey to determine what is being done in religious study and Bible

reading and to get opinions regarding possibilities. The survey is under the general direction of H. C. Hardy, superintendent of schools, Fairport, New York.

Week-day religious instruction was introduced in both the high and grade schools of Bluffton, Ohio, this year. In the high school the work was introduced by Supt. C. E. Bender. A course in the Life of Christ, giving one-half unit credit was offered as an elective for all classes. One hundred seven have registered and four sections are taught by four of the regular high school teachers as part of their regular teaching schedule. In the future it is planned to offer a different course for each year of the high school curriculum.

The work in the grades is conducted by the Bluffton Council of Religious Education, which represents all the protestant churches of the town, and which formerly conducted a Community Training School for Sunday School teachers, and a Daily Vacation Bible School. Dean N. E. Byers of Bluffton College is superintendent of Religious Education.

The work is given in the regular class rooms of the public school building during regular school hours as a part of the curriculum of the school. Registration for the work was made optional with the parents, but every pupil in the eight grades is taking the work. This number includes a few Jews and Catholics, and a number that attend no church or Sunday school. Each room is given half-hour instruction periods twice a week. Miss Ruth Yoder, who received the degree of Master of Religious Education at the Hartford School of Religious Pedagogy, and last year taught in the Gary, Indiana, system of week-day religious instruction, has charge of the work in the grades. The budget for the salary of the teacher and expenses of the courses was apportioned among the co-operating churches and each raised its own quota.

A department of Religious Education was inaugurated this year in Bluffton College with Prof. A. E. Kreider, B. D., Garrett, in charge; and graduate courses are given in Witmarsum Theological Seminary by President J. E. Hartzler, B. D., Union; Ph.D., Hartford. The work in the public schools gives opportunity for observation of practical work.

Any reader wishing a copy of a little book, "America's Interest in World Peace," which is an authoritative discussion of America's possible entry into the World Court and the League of Nations, may obtain one free by applying to the author, Professor Irving Fisher, Department of Political Economy, Yale University, 460 Prospect St., New Haven, Connecticut, provided he or she applies before the limited stock which Professor Fisher has set aside for this purpose is exhausted.

The Trustees of the Hartford Seminary Foundation have recently announced a gift of \$250,000 from Mr. John D. Rockefeller, Jr. This gift of Mr. Rockefeller is without restriction. Part of it will probably be used temporarily to finance the next unit of the building program of the Foundation; but such amount will ultimately be replaced to serve as part of the increased endowment necessary to provide for the upkeep of the new buildings; for the much needed increase in salaries; and for the enlargement of the teaching force.

The International Association of Daily Vacation Bible Schools estimates for the past season ten thousand schools in all parts of the world, with an enrollment of a million children.

Book Reviews

LIBERAL CHRISTIANITY AND RELIGIOUS EDUCATION, *Adelaide T. Case*. (The Macmillan Co., New York, 1924, 194 pp., \$2.00.) (F. 0.)

Liberalism in Christianity has always laid chief emphasis on education. It may be almost said that the effectiveness of liberalism depends on the adequacy of the educational methods which are used in the promotion of religion. Doctor Case has made a timely and suggestive study of the situation which confronts us in the churches. She first analyses typical liberal interpretations of Christianity in order to discover what liberalism is emphasizing. This study furnishes the objectives which ought to dominate education from the liberal point of view. She then examines the objectives as these are defined by writers on religious education, as they are announced by denominational and undenominational organizations for promoting religious education, and as they are actually expressed in the important text-books used in Protestant Sunday schools. Finally, by the use of a carefully prepared questionnaire, she tests the ideals of various groups of religious workers. On the basis of these inquiries she bases her conclusions. She finds that existing educational practices are not adequate to the promotion of liberal ideals.

While the outcome of the study is an adverse criticism of the educational situation existing in the churches, the book also serves another purpose quite as important. It raises the question whether the objectives of liberalism are so satisfactory as to be taken without further criticism as a test of educational efficiency. Those objectives, as deduced from liberal writings are divided into two lists. The first list embraces: (1) a knowledge of the facts about the Bible revealed by biblical research; (2) a scientific attitude towards the biblical records; (3) a knowledge of the character and teaching of Jesus; (4) a knowledge of the cultural background and history of the Christian movement; (5) an ability to test biblical characters and incidents on the basis of the ethics of Jesus; (6) an ability to apply the ideals of Jesus to present social problems; (7) an effort to state the fundamentals of Christianity in terms of ethical purpose. This list is evidently a reflection of the development of biblical scholarship in recent times. The second list reflects the ideals of those who are primarily interested in education and social reform rather than in biblical studies. This list includes: (1) knowledge of present civilization and of the make-up of human nature; (2) a desire to better social conditions; (3) an ability to test existing institutions by Christian ideals; (4) the elimination of class, racial, and other prejudices; (5) the abolition of war; (6) the belief in the Kingdom of God; (7) efforts to make the church an agency for social reconstruction.

So far as the first list is concerned, the tests employed by Doctor Case show that education is lagging far behind scholarship. Most educational systems are given to more or less "pussy-footing" wherever biblical scholarship departs definitely from traditional positions. "When one studies the expressed aims of the various denominational organizations for religious education, one is struck with the absence, for the most part, of any definite position whatsoever concerning the issues in modern life which liberal Christians regard as supremely important." (p. 86.) The second list, however, fares distinctly better; though here there is a general lack of emphasis on the sociological and psychological factors which must be understood if reforms are to be intelligently prosecuted. In general, the survey shows that modern religious education is decidedly backward in promoting liberal conceptions of the Bible, but that it is in somewhat more hearty sympathy with the direct social objectives, even if this sympathy is often emotional rather than scientifically organized.

The author's conclusions seem to be justified by the facts. If the chief aim of religious education is to promote the objectives discovered in modernist theological literature, education is falling far short of this aim.

But the book raised a further question in the mind of the reviewer. We are becoming increasingly aware that for most people religious ideals and incentives are found in prevailing folk-ways which receive symbolic interpretation in the practices and doctrines of religious institutions. Have liberals been led by their specialized interest in problems of biblical criticism to forget this fundamental fact? So long as the Bible is used to enhance the emotions belonging to the religious folk-ways, the study of the Bible is welcomed. But it is difficult to see how a "knowledge of the facts" disclosed by biblical criticism can be directly related to these folk-ways. The ultimate outcome of historical biblical interpretation is to bring us face to face with folk-ways which no longer obtain in our modern world. We may admire the idealism of the ancient religious leaders; but we remain conscious that they lived in a very different world. The process of transferring the values of ancient practices and doctrines to our modern world is very complicated. Can this process be successfully used in religious education? Are liberal theologians really as closely in touch with the

life of our modern world as they think? Or are they somewhat "academic" in their conceptions of Christianity?

If we start from the basal fact of religious folk-ways, the outcome of Doctor Case's survey is not quite so disheartening. The second list of objectives contains those interests which belong inherently in our modern world, and which are making their direct impression on folk-ways. Will not religious education find its most natural pathway in the development of these interests on the basis of such knowledge as every one can obtain out of the experiences of living men? The Bible will continue to stand in the minds of most people as a source of spiritual uplift and inspiration. It will be read, of course, in a very superficial fashion; but ought we not frankly to face the fact that the kind of knowledge of the Bible promoted by biblical scholars is to a large extent out of reach of any except those who have a special training? If so, educational programs will rightly not lay much stress on critical questions, but will concentrate on the understanding and interpretation of the developing folk-ways of religion in our own day. Liberalism needs to turn a critical eye on its own objectives as well as on the programs of religious education.—GERALD BIRNEY SMITH, the University of Chicago.

THE CURRICULUM OF RELIGIOUS EDUCATION, George Herbert Betts. (The Abingdon Press, New York, 1924, 535 pp., \$3.00.) (S. 5.)

Never before has there been a time in the history of the world when man was so much in need of a healthy, modern, integrated and far-visioned life-philosophy normally saturated with emotion,—his religion. There is urgent need therefore of finding a way to develop in all children of men a far and high VISION and an all-inclusive social good-will. The first step is to discover the curriculum.

The present book is therefore a timely one. It deals with the problem that is first to be solved. And it is a pioneer work, the first in the field dealing exclusively with this one topic.

Two-thirds of the volume are devoted to a presentation, not of curriculum activities as they ought to be, but of curriculum materials that have been or are being at present used,—mostly in Sunday Schools, though in some measure in week-day religious schools. There is first an historical account of the curriculum of colonial days in America, which leads up to a presentation of the various lesson series, both the denominational and the interdenominational. A full third of the book is then devoted to a description and evaluation of these several series. In the author's evaluations, naturally he presents some idea of what he thinks the curriculum ought to be.

In these historical and descriptive portions, the volume is very satisfactory. It is written with force, clarity, and coherence.

The middle third of the book deals with the more general "Theory and Principles" of curriculum-making. The author presents his conception of the educational theory of curriculum-making and then applies it specifically to the curriculum of religious education. Particularly valuable is his summary of guiding principles and his criteria of curriculum evaluation. These are pioneer and tentative; but they represent the farthest outposts of curriculum endeavor in this field.

It is obviously this theoretical portion of the treatment that gave the author most trouble. He appears to have been hampered by a desire to present a treatment that would appeal to both modernists and mediaevalists, with the latter in the majority and largely in the seats of authority. To accomplish such a feat, one has to sketch matters in broad general terms so that each can see in them what he wants to see there. However eloquent and colorful the presentation, the generality makes for vagueness, and fails of that exactness of statement required for guiding the modern curriculum-maker in the latter's dealing with the details.

The present reviewer believes the author was also somewhat hampered by his conception of the nature of the curriculum. His definition (p. 207) is: "This selected and abridged body of subject matter when properly organized for purposes of study, learning, and instruction, is called a curriculum." This is the ancient information-storage conception which is at present working such deadly mischief in the public school field. We are coming to see that the curriculum is to be neither study nor the subject-matter to be studied; but rather it is to be the *process of living* in such a way that one *grows* normally into the power and the habit and the disposition to live in the right way. One feels that this volume deals too much with lessons and not enough with living. In this respect, however, it but follows the lead of general public education.—FRANKLIN BOBBITT, the University of Chicago.

PSYCHOLOGY OF RELIGIOUS EXPERIENCE, Francis L. Strickland. (The Abingdon Press, New York, 1924, 320 pp.) (G. 1.)

The book belongs to the field of Christian Apologetics. It is a psychological interpretation of Christian faith rather than a scientific explanation of religious phenomena. The writer is so dissatisfied with the data of physiological and social psychology that he ignores many of them with the result that instincts, emotions,

introspection, the self, worship and other subjects are inadequately related to religious phenomena. Being unwilling to accept the logic of science, the author resorts to metaphysical interpretations, shortsighted pragmatism, and subjective affirmations when his chosen psychological formulae fail to explain the problems raised.

Religion is for Professor Strickland "an attempt to gain and conserve life's great values through superhuman assistance" . . . and "these values undergo a progressive development as we pass from the lower levels of experience to the higher." It then follows that "Religious attitudes are toward a personal object," and "religious education includes (1) the development of an attitude toward God and (2) a body of teachings concerning the conduct of life."—DAVID M. TROUT, Union Theological College.

AT SCHOOL WITH THE GREAT TEACHER: A Sunday and Week-day Course, in three parts, *Jeanette E. Perkins and Frances W. Danielson*. (The Pilgrim Press, Boston, 1924, 78 pp., \$1.00.) (S. 8. 3.)

This first section of the course which is now ready is an interesting adventure into the field of the guidance of Sunday school teachers by means of records of experiments, rather than by instruction for work, or set lessons. The authors have honestly presented the actual work done through a period of three months in Sunday, and one week day class, meetings.

There are stories and worship programs, but these are flexible as a part of the general scheme to fit the religious instruction to the life of the child day by day, and to continually change and adjust the program to meet the changing conditions. There are daily "activities."

Those teachers who gain help from the suggestions will go back of the actual things done and said, to the principles of religious development involved, but they will perhaps work out better programs for their particular communities.

Nevertheless all children go to school and these lessons start with the school life. Occasionally therefore suggestions may be taken outright. At all events it is refreshing to find that there are teachers who are actually making these experiments in a sufficiently systematic way to present them in printed form.—GEORGIA L. CHAMBERLIN, the University of Chicago.

A HISTORY OF RELIGIOUS EDUCATION IN CONNECTICUT TO THE MIDDLE OF THE NINETEENTH CENTURY, *George Stewart, Jr.* (Yale University Press, New Haven, 1924, 402 pp., \$3.50.) (S. 1.)

A HISTORY OF EDUCATION IN THE EPISCOPAL CHURCH TO 1835, *Clifton Hartwell Brewer*. (Yale University Press, New Haven, 1924, 362 pp., \$4.00.) (S. 1.)

These are the first two publications of Yale Studies in the History and Theory of Religious Education. The Editors, Professors Luther Allen Weigle and Henry Burt Wright are to be congratulated on the Samuel B. Sneath Memorial Publication Fund which makes possible the publication of these notable volumes. Work in the history of religious education has strangely lagged. It is most desirable that for each denomination and for each section of the country careful research be carried on in the practice of home, church and school through our entire history. It was well to begin with Connecticut because there the Colonial interest in education was marked and it is possible to study the problem of church and state in educational relationship. Dr. Stewart has traced the course of events with great care and insight and with full reference to the documents. The legislative development is very completely treated. In each period he has a separate discussion of the practice of the home, the school, and the church and of their interrelation.

Dr. Brewer's study of the Episcopal church gives us a history of a definite attempt of a religious body with the sense of a clear responsibility for education to carry out its task. All the more illuminating is the inadequacy of so much that passed for religious education. The reader who is unfamiliar with the field will be especially glad of the larger amount of material illustrating the practice of the church in the course of its history. Dr. Brewer deals first with the relation of the Church of England, then with the American outlook of the church, and then with the period of expansion to 1835, in which he gives a full treatment of the Sunday school.—THEODORE G. SOARES, the University of Chicago.

Book Notes

THE PROJECT PRINCIPLE IN RELIGIOUS EDUCATION, *Erwin L. Shaver*. (The University of Chicago Press, 1924, 375 pp., \$2.75.) (K. 1.)

PROJECT METHOD IN RELIGIOUS EDUCATION, *Mason Crum*. (Cokesbury Press, Nashville, 1924, 157 pp., \$1.50.) (K. 1.)

Mr. Shaver has rendered the cause of religious education a real service in his concise statement of the philosophy underlying the project method. The first part of

the book is devoted to theory and technique. In this division the author summarizes the best of current thinking along this line, with the end in view of being of practical help to the teacher. He tells how projects may be discovered, carried through and the results measured; he shows that the present techniques of teaching may be utilized in the project; he discusses the place of the teacher, and the changes in church school organization that the recognition of the project principle would occasion.

In part two, Mr. Shaver presents descriptions of church school projects as they have actually been carried out. The descriptions are classified by departments, and are indeed a fascinating study.

A careful study of this book will do much to correct the present loose thinking in connection with the term "project," and will lead one to see that the project idea is not a fad, but a sound basis for the organization of the church school program.

Prof. Crum's book is less pretentious. He devotes one brief chapter to a rather superficial discussion of the project method, and then describes his own experiences with a college class. Viewed in the light of Bible teaching as it is carried on in the ordinary college class, Mr. Crum must be given real credit for his initiative in seeking to make Bible study more vital. If at times there seems to be a rather heavy teacher emphasis, it must be remembered that the average Bible class is almost wholly teacher-centered. Bible teachers will do well to examine this book, but along with it they should make a careful study of Mr. Shaver's.

Both books contain valuable bibliographies for further study.

BRIEF GUIDE TO THE PROJECT METHOD, James F. Hosic and Sara E. Chase. (World Book Co., Yonkers-on-Hudson, New York, 1924, 243 pp.) (K. 1.) A practical and well-balanced book for teachers interested in the project method. Part one deals with the theory of the project; part two presents sample projects classified by grades; and part three is devoted to hints and helps for project teachers. The illustrations are drawn from the public school field, but are suggestive of the kind of thing that can be done in the church school. The theory of the project, as here expressed, is fundamental to its sound application.

THE MODERN USE OF THE BIBLE, Harry Emerson Fosdick. (The Macmillan Co., New York, 1924, 291 pp., \$1.60.) (A. 5.)

YOUTH AND THE BIBLE, Muriel Streibert. (The Macmillan Co., New York, 1924, 251 pp., \$2.25.) (K. 3.)

Here are two very worth-while books upon the Bible that can well be studied together. Dr. Fosdick's book is the heavier of the two, but Miss Streibert's is of more value to the average church school teacher. Dr. Fosdick is speaking primarily to students and is endeavoring to win an appreciation of the old Bible in the modern world. He marshals and commands facts, but the facts are always tinged with the glow of his personality. After reading the final chapter upon "Jesus, the Son of God," one feels oneself to be standing upon holy ground. The book should be read and re-read by every religious educator.

When, however, one examines Dr. Fosdick's volume from the standpoint of its contribution to the use of the Bible by and with the young, one must curb one's enthusiasm. The material is there, but it requires much study and thought to translate this material into terms of child life. It is at this point that we secure help from Professor Streibert. She faces squarely the problem of letting children know what scholars really think about the Bible. She takes up the controversial issues and in a reverent and sympathetic way shows how these issues may be met. The volume is in reality a book of methods of teaching the modern view of the Bible to young people. A good working bibliography is appended.

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